Maktubat-i Imam-i Rabbani
Volume 2 excluding mansub maktubs/sections
Rough Draft: Work in Progress

Irshad Alam Mujaddidi

September 16, 2021

Ijazat

My first shaykh Muhammad Mamunur Rashid gave me ijazat, mandate to translate the Mujaddid, and his chief khalifa, my second shaykh Qazi Rezaul Haq has confirmed it, and guiding me spiritually.

Now when I asked Shaykh Mamun for ijazat, he said that I must journey to Sirhind and get a personal ijazat from the Mujaddid. I implored, *You have a deep nisbat to x the Mujaddid. Isn't your ijazat good enough?* He replied, *No! That's not enough. You need a personal ijazat directly from the Mujaddid.*

So finally when I went there in 2003, even before I visited the grave, as soon as I went to the office of the mazar, I received the sign that I've received the ijazat. Because the then caretaker Sheikh Yahya, within a minute after seeing me, his face beamed. He stood up to greet me, and exclaimed, *Mujaddid would now POUR (dhal) into you.*

Silsila of interpretation

While I translate directly from the original Farsi/Arabic, I take my understanding from the Bengali translation by sufi shaykhs Shah Muti Muhammad Aftabi who learned the Maktubat from his shaykh and father, who in turn, learned it from his shaykh Wajid Ali Shah of Kolkata.

Verification

The greatest academic authority on the Naqshbandi tariqa in the West, Dr. Hamid Algar, of University of California at Berkeley, has given it a glowing recommendation in an email dated Oct 13, 2020:

This is the second volume of translations of the Maktubat of Imam Rabbani made by Sufi Irshad Alam, together with copious annotations. It is more systematic than the first, and the quality of the translation is also superior. It is recommended to all those interested in the Maktubat who are unable to access the original Persian. I look

forward to his translations of the rest of this important work.

Note: By the term, first volume, Dr Algar meant my book *Faith Practice Piety* of which he a positive review as well.

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Aklima Akter
Sufi Peace Mission
4A Gulshan Avenue North, Circle 2
Dhaka 1212 BANGLADESH
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Chapter 1

Maktubs 2.1-2.25

1.1 Maktub 2.1

I am skipping it. Its first half discusses how the Mujaddid viewed Ibn Arabi's ontology. And the second half discusses its Mujaddidi counterpart zilliyat. However, the Mujaddid drastically changed his ontological views at the end of his life, in a series of maktubs culminating in maktub 3.122. So study that instead.

1.2 Maktub 2.2

To Mir Shamsuddin 'Ali Khalkhali
Note: Mujaddid contradicts the Akbarian notion that the Necessary is the only wujud and all created things borrow *that divine wujud in order to exist. Instead, he proposes that 1. the Necessary is absolutely incomparable (tanzih) and 2. he is beyond wujud.*

Person, attributes: Beyond existence, necessariness

Bismi 'llahi 'l-rahmani 'l-rahim.

All praise is to Allah! Peace on his elect devotees (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*).

The letter that you wrote with a perfect love and pure-heartedness (ikhlas) reached me and gave me great joy. If the number of brothers in the religion is many (kathrat-i ikhwan-i din), it is a cause of hope in the last world.

Dua: Allahumma akthir ikhwanana fi 'l-dini wa thabbitna wa iyyahum 'ala mutaba'ati 'l-sayyidi 'l-mursalina 'alaihi wa 'alaihim mina 'l-salawati 'l-afdaluha wa mina 'l-taslimati akmaluha.

> Whatever is said on the beloved is beautiful
> It is the trace of love!
>
> Az harcheh miravad az sokhn-i dost khoshtar ast
> mahabbat-i athar

The ulama differ on the seven or eight attributes of the necessary existence (wajib al-wujud). They are real attributes (sifat-i haqiqiya) and exist in the outside (dar kharij mawjud and). Not a single sect except the ulama of the people of truth (ahl-i

haqq) has proposed to existence of the attributes of the necessary. *Shakara 'llahu ta'ala sa'yahum.* Even that, the later sufis[1] from them have denied the existence of the attributes. And instead, they have relegated that additionality (ziyadatiy) of the attributes onto to the mind ('ilm) of he swt. They say,

> Via method of intellect all attributes are the other
> Via realization, all are same as you
>
> Az ruiy ta'qul hameh ghayr and sifat
> Ba dhat-i to az ru'iy tahaqquq hameh 'iyn

Truly, the opinion of the ulama of the people of truth is true. It is taken from the niche of prophethood and strengthened via unveiling and conscience (kashf, firasat).

Summary: The unsureness that the opposers hold on the existence of the attributes is hard.[2] Attributes, if they have existence,[3] they have no alternative but for them to be one of these two:

1. a contingent thing (imkan), or
2. the Necessary (wajib).

If they are contingent things, then they have to be newly-arrived (hadith). Because to them, every contingent thing is newly arrived (Li-anna kulla mumkinin hadithun 'indahum). And the truly necessary thing (wajibu 'l-dhatiyya) being more than one in number negates tawhid. Morever, if the attributes were contingent things, that necessitates that it would be possible to take away the attributes from the person (dhat). And in that case, ignorance and incapacity (jawaz-i jahl, 'ajw) would be permitted in the dhat.

Exists by dhat What has been revealed to me as the solution of this problem is this: Hazrat Haqq swt exists by person (bedhat-i khod mawjud ast), not by his attribute of existence (wujud) — regardless of whether that attribute is identical to the person, or additional to the person ('iyn, za'id). And the attributes of the Necessary exist also by his person, not by his existence. Because there in that homestead, there is no room for existence (wujud).[4] It is this station that Shaykh 'Alaudawla alluded to when he said, *Above the realm of existence is the realm of the all-loving master (Fawqa 'alami 'l-wujudi 'alamu maliki 'l-wadudi).* Therefore, neither the relationship (nisbat) of contingentness nor necessariness (imkan, wujub) may even be conceived in that homestead.[5] Because both contingent and necessary relationships happens within the essence (mahiya) and existence. So where there is no existence, there is neither contingentness nor necessariness (imkan, wujub) as well.

This marifat is beyond the scope of consideration or thinking (tur-i nazr, fikr). Those who are tied down by the tie of exoteric knowledge, what marifat would they

[1] alludes to Ibn Arabi as interpreted by the Wujudi school

[2] to defend

[3] i.e., true or external existence

[4] I.e., in that homestead of the dhat, there is no room for any attribute because the dhat is so sublime

[5] of the dhat

realize? Save denial, what would they attain in their lot?

PS Mir Muhibbullah stayed a few days here. Now he is about to go to your area. Consider his companionship and service as a spoil of war. Salam to you and whoever is before you.

1.3 Maktub 2.3

Too hard and not relevant. Anyway the Mujaddid had newer unveilings that overrode it.

1.4 Maktub 2.4

Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa

'ilmu 'l-yaqin

This part is skipped as it is too abtruse and incomprehensible to me

'ainu 'l-yaqin, haqqu 'l-yaqin

What can I write on the *'ainu 'l-yaqin* or *haqqu 'l-yaqin*? Even if I say, who would get it, or what would he get out of it? Because this knowledge is beyond the boundaries of walayat. Like the ulama of the outer knowledge, the possessors of walayat are incapable to perceive (idrak) it. Instead, this knowledge is learned from the niche of the light of prophethood (mishkat-i anwar-i nubuwat), *'ala arbabha, al-salawatu wa 'l-salamu, wa 'l-tahiyyatu*. And that knowledge has become alive (tazeh) and appeared with freshness (tarawat) after the renewal (tajdid) of the second millennium, by the rule of following and inheritance (tab'iyat, warathat).[6]

And this knowledge suspends from the person, attributes and act of he swt, and is clothed (tatalabbas) by the states, ecstasies and manifestations (ahwal, mawajid, zuhurat).

Possessor of such knowledge is the Mujaddid of this millennium, as it is not unknown to the masters who gaze into this knowledge. Those possessors would be able to learn that the said knowledges are beyond (wara') the the science ('ulum) of the ulama and the marifat of the friends of Allah. Even that, in comparison, their[7] knowledge is the skin when the abovementioned knowledge[8] is like the pith.

Millennial Mujaddid: High Rank

You may know that at the head (ser) of each century, a Mujaddid comes. However, the Mujaddid of the century is different than the Mujaddid of the millennium. In the same way that there is a gulf of difference between the numbers hundred and thousand, there is a gulf of difference between the Mujaddid of the century and the Mujaddid of the millennium. Instead, the difference is more than that. That person is called the Mujaddid who is the connector (wasila) via whom all the ummat of that time receives effusion and baraka, even if that ummat is that time's pole, peg, substitute, or nobleman (qutb, watad, badal, nujaba).

[6] i.e., the Mujaddid of the second millenium has been granted the renewed form of that knowledge

[7] the ulama's

[8] of the Mujaddid

Elects a slave
To pacify the commoners

Khas kunid bandeh-iy
Musallahat-i ‘am ra

Wa ’l-salamu ‘ala mani ‘ttaba‘a ’l-huda. Wa ’l-tazama mutaba‘ata ’l-mustafa. ‘Alaihi wa ‘ala alihi al-salawatu wa ’l-taslimatu ’l-‘ula, wa ‘ala jami‘i ikhwanihi mina ’l-anbiya’i wa ’l-mursalina, wa ’l-mala’ikati ’l-muqarribina, wa ‘ibadi ’llahi ’l-salihina ’l-ajma‘ina.

1.5 Maktub 2.5

Skipped as it 1. is too abtruse 2. discusses on the divine attributes (sifat) and the Mujaddid’s final ideas on this matter, which are contained in Maktub 3.122, changed radically. So read 3.122 instead.

1.6 Maktub 2.6

To Khwaja Muhammad Ma‘sum (raj)
Alhamdu li-’llahi wa salamun ‘ala ‘ibadihi ’lladhina ’stafa

Purposes behind creation of Mujaddid

Purpose 1: Sabahat commingles with malahat

I think that the purpose of my creation is this:

1. Walayat-i muhammadi gets colored (munsabagh) by the walayat-i ibrahimi
2. Handsomeness of the malahat of this friendhood (husn-i malahat-i iyn walayat) gets commingled (mumtazaj) with the undifferentiated sabahat of that friendhood (ijmal-i sabahat-i an walayat).[9]

It comes in the hadith, *My brother Yusuf has sabahat while I have malahat (Akhi Yusufu asbahu, wa ana amlahu).*[10] It is due to this coloring and commingling (insibagh, imtizaj) that the station of Muhammadan belovedness (maqam-i mahbubiyat-i muhammadiya) reaches the supreme degree (daraja-i ‘ulya).

I feel that attaining this supreme felicity is the purpose of the divine command to

1. follow the millat of Ibrahim, and to
2. seek salawat and baraka like the salawat and baraka Hazrat Ibrahim sought.[11]

Both sabahat and malahat point towards the handsomeness of the divine dhat, which is not mixed with the attributes (husn-i dhat-and ta‘ala biy-mazj-i sifat). However, the handsomeness of the attributes, acts and traces (husn-i sifat, af‘al, athar), all these are effused out of the handsomeness of sabahat (mustafid az husn-i sabahat), which is full of a plenitude of baraka. Handsomeness of his malahat is more appropriate to the undifferentiated presence (hadrat-i

[9] I.e., malahat of this Muhammadan friendhood with sabahat of that Abrahamic friendhood

[10] hadith

[11] Muslims seek that in the salawat they recite in salat

ijmal). It is said that malahat is related to the center of the handsomeness (markazi ast mar husn), while sabahat is the circumference of that center (da'ira'i an markaz). In the way that there is simpleness (basatat) within the divine person (dhat swt), in that same way there is wideness (wasa'at) within it as well. However, that simpleness and wideness (basatat, wasa'at) is not such, which comes into our comprehension. And the

Neither are those that undifferentiatedness and differentiatedness (ijmal, tafsil), which we can perceive. *Our sight may not perceive him, but he may perceive our sight. And he keeps news of the subtlest matters* (La tudrikuhu 'l-absaru, wa huwa idriku 'l-absara, wa huwa 'l-latifu 'l-khabir).[12] Simpleness and wideness (basatat, wasa'at) that we are establishing, they are disjoint (juda) from each other. They are not identical to each other, which some assume. However, the distinction that one establishes between them on that degree — it is beyond the circumference of our perception (kharij az hita-i idrak-i ma) and outside the circle of our understanding (berun az da'ira'i afham-i ma). Therefore, on that degree, both malahat and sabahat are also distinguished (mutamayyiz). And the rules they have in dealing with one another are also different (juda). And the perfections that suspends from them are different from one another.

Purpose 2: Sila

What I have come to know that the purpose behind my own creation has been attained. And what has been being sought (mas'ul) for a thousand years has been granted.

Praise to Allah who has made me the *sila*, connector between two oceans, and peacemaker between two factions (Alhamdu li-'llahi 'lladhi ja'alaniy silatan baina 'l-bahraini, wa muslihan baina 'l-fi'ataini).

Dua: *Akmala 'l-hamdi 'ala kulli halin. Wa 'l-salawatu wa 'l-salamu 'ala khayri 'l-anamai, wa 'ala ikhwanihi 'l-kirami, mina 'l-anbiya-i wa 'l-mala'ikati 'l-'izami*

Purpose 3: Magnificent function

O son! All these interactions depend on my creation. But still then, another great mission has been charged on me. I was not brought in for *piry va muridy*.[13] And I was not created to perfect or guide (takmil, irshad) the creation, instead[14] for a different interaction and function (mu'amala, karkhaneh). In the mean time, if one has nisbat with me (munasibat),[15] then he would take in the effusions (fuyud), else he would not.

The interaction of perfecting others and guiding them towards the right path (takmil, irshad), when compared to that function (nisbat beh an karkhaneh), is like the trash one sweeps away (matruh). In the case of the prophets (anbiya), how their mission of invitation (da'wat) relates to their inner interactions[16] is the same.

The office of prophethood (mansab-i nubuwat) has ended, but their perfect fol-

[12] Q.An'am.103

[13] to act as a pir to the disciples, i.e., to guide the disciples along the sufi path as a teacher

[14] I was created

[15] i.e., one takes bayat with a caliph of my Mujaddidi silsila and develops that nisbat via sufi practices

[16] *nisbat bemu'amalat-i batiniyat-i iyshan*

lowers still receive the perfections and the unique things (kamalat, khasa'is) of the nabi as his follower and heir (tab'iyat, warathat), *'alaihimu 'l-salawatu wa 'l-taslimatu wa 'l-tahiyyatu.*

Note: Supreme level of the prophets Mujaddid held that the *anbiya*, prophets are the most exalted of existence. He said, If billions of people prayed for billions of years to Allah to make one of them a nabi, that would not be enough

1.7 Maktub 2.7

To 'Abdul Hayy, compiler of volume 2 of the Maktubat
Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa. For he has given us bliss, guided us towards Islam, and made us ummat of his beloved Muhammad the Mustafa (An'ama 'alaina, wa hadana ila 'l-Islami, wa ja'alna min ummati, habibihi muhammadini 'l-mustafa), *'alaihi, wa 'ala alihi, 'l-salawatu wa 'l-salam.*

Love: Interpretation 1 and 2

May Allah swt give you guidance (Irshadaka 'llahu ta'ala). You may know that the in the love of the person (mahabbat-i dhatiya), it is the person (dhat) of he swt who himself loves (dost darad). And it may be interpreted in three ways:

1. state of being loved (mahbubiyat)
2. state of being the lover (muhibbiyat)[17]
3. love (mahabbat).

[17] i.e., he swt loving himself or someone else

Manifestation of the perfections of the belovedness with love from the person of he swt (zuhur-i kamalat-i mahbubiyat-i dhatiya) has been put onto Muhammad, the seal of the rasuls (salam).

In summary, there are two perfections in *mahbubiyat*: A. Active (fa'liy) and B. Passive (infa'aliy).

B. Passive The verb (fa'al) is the root form (asl), and being acted upon, i.e., its passive form (infa'al)[18] follows it (tabi'). However, the *fa'al* is the end result ('illat-i gha'iy) of *infa'al.* And although it[19] comes into existence later (har chand dar wujud muta'akhkhir ast), still it[20] comes into conception earlier (dar tasawwur mutaqaddim).[21]

A. Active Perfect unveiling of the loverness (muhibbiyat) has come into only the lot of Hazrat Moses who spoke with Allah (kalimullah, 'ala nabina wa 'alaihi 'l-salawatu wa 'l-salam).

Love: Interpretation 3

The third interpretation (i'tibar) is love itself (nafs-i mahabbat). There first, Hazrat Adam (AS) is witnessed. And second Hazrat Abraham (AS) is witnessed there as well. And thirdly Hazrat Noah (AS) comes into sight via that same method,[22] there. The reality is relegated onto Allah subhanahu.

[18] *mahbubiyat* is passive
[19] love
[20] that love
[21] in case of being beloved or *mahbubiyat*
[22] i.e., the method of *shuhud* witnessing, which is an Akbarian concept

Dichotomy of Love: Loverness versus belovedness

Loverness (muhibbiyat) In the same way that he swt loves his own person (dhat), in that same way he loves the perfect things (kamalat) that are his names, attributes and acts. This love[23] has been completely manifested (zuhur, atamm) onto Hazrat Abraham. In the same way, manifestation of the belovedness of the names, attributes and acts (zuhur-i mahbubiyat-i asma'iy, sifatiy, af'aliy) has been realized (mutahaqqiq) onto the rest of the prophets as well, albeit in the method of their loverness (muhibbiyat-i iynha).[24]

Belovedness (mahbubiyat) When the names and attributes (asma, sifat) have shadows (zilal), then the belovedness of that shadow is manifested (zuhur-i mahbubiyat-i an zilal) via the intermediaryness of their prototypes (tawassut-i wusul). And that is the lot (nasib) of those walis who are sought and beloved (murad, mahbub).

Lovingness (mahabbat) versus love (hubb) On the other hand, the loverness of those shadows (muhibbiyat-i an zilal) is the part of the seekers and lovers (murid, muhib). And above the station of lovingness of the person (maqam-i mahabbat-i dhatiya) that is the station of love (hubb), which brings together the above-mentioned three crossing-overs (i'tibarat).[25]

Note: It seems to me that mahabbat *really means lovingness, i.e., the concept of one loving another. On the other hand,* hubb *refers to the Platonic archetype of love. Allah knows best.—IAM*

Station of good-pleasure The degree (martaba) of good-pleasure (ridha) is above the degree of love (martaba-i hubb wa). The reason that the degree of ridha is above the degree of mahabbat is that because relation (nisbat) exists within mahabbat in either undifferentiated or differentiated manner (ijmal, tafsil) while the station of ridha lacks any nisbat. And that[26] is related to the person of he swt.

Muhammadan station: Supreme

None may step above the degree (martaba), i.e., station of *ridha*, good-pleasure of he swt, except the rasul who is the seal (khatm). Maybe it is this station that the rasul (salam) alluded to when he said, *I have a unique time with Allah. I have no room there for any angel brought near, or any nabi or rasul (Liy ma'a 'llahiuw waqtun. La yasa'uniy fihi malakun muqarrabun, wa la nabiyyun mursalun).*[27]

Additionally, there is an allusion to this unique thing in a sacred hadith, *O Muhammad! I and you are*[28]*. Whatever is there*

[23] i.e., love of the names, attributes and acts of he swt

[24] i.e., the other nabis love the names, attributes, acts on their part — that is the method of *muhibbiyat*. This is in contrast to *mahbubiyat* where he swt himself loves the creation on his part

[25] 1. loverness (muhibbiyat) 2. mahbubiyat (belovedness) 3. lovingness (mahabbat)

[26] lack of nisbat

[27] hadith

[28] i.e., are original existences

other than you, I have created them for you. So Muhammad (salam) replied, *O Allah! You are and I am not. I am forsaking everyone except you for your sake (Ya Muhammadu! Ana wa anta wama siwaka. Khalaqtu li-ajlika. Fa-qala Muhammadu (salam), Allahumma anta wa ma ana. Wa ma siwaka taraktu li-ajlika).*[29]

Muhammad the rasul of Allah (salam), how would they realize his reality today?[30] How would they come to know of his magnificence and greatness (‘azimat, bozorgi)? Because the truth-teller and the liar are commingled (mumtazaj) together on this world of testing (dar-i ibtila).

On the day of resurrection, his greatness[31] would certainly be understood and realized. For he would be the foreman and imam of the prophets. And he would have the right of intercession. From Adam on to the later prophets (peace), all would be under his flag.

Exalted station of Mujaddid

It is proper that in the above-mentioned elect homeland (watn-i khass), which is higher than the station of good-pleasure (rida), he[32] would appoint one his heir and successor (warathat, tab‘iyat). And as a *tufayl*[33]. And that *tufayl* would receive the mysteries forbidden to the others (mahram).

To the generous lord
no task is hard

Ba kariman
karha dushvar nist

This interpretation does not mean that others can be superior to the prophets (AS). How can the servant be compared with the friends of the master? What interrelationship is there for the equals of the master with the followers? The primary masters (asl) are the object of seeking whereas the follower is their left-over-eater (tufailiy). At most, the follower is able to reach partial superiority. There is no problem with that. Because the weaver and the barber, due to their skill in the trades, may attain superiority in certain arts over people more learned than them—but that should not be considered.

Our saying is the allusion, mystery, and good news, and like a store-house of treasure. Most people are deprived from it. On the other hand, those who believes in it with a good faith, The end result of their iman would be beneficial fruits. And Allah grants opportunities. (Kalamuna isharatun, wa rumuzun, wa basharatun, wa kunuzun. La nasiba minha li-’l-akthari. Illa an yu’minu biha bi-husni ’l-zanni. Fa-yuntiju imananuhum thamaratin tanfa‘u lahum. Wa ’llahu subhanahu ’l-muwaffiqu). And peace be onto them who follow guidance, and stick to following the Mustafa. (*Wa ’l-salamu ‘ala mani ’ttaba‘a ’l-huda, wa ’ltazama mutaba‘ata ’l-mustafa*), *‘Alaihi, wa ‘ala jami‘l ’l-ikhwanihi mina ’l-anbiya’i wa ’l-muslimina wa mala’ikti ’l-muqarribina mina ’l-salawati ’l-afdaluha wa mina ’l-taslimati ’l-afdaluha.*

[29] hadith
[30] in this world
[31] i.e., the rasul’s
[32] the rasul
[33] i.e., an accompanied servant who eats the left-over of, i.e., from the food prepared for his master when they go to a dinner party

1.8 Maktub 2.8

To Khan-i khanan
Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa.

Whatever is said on the beloved is beautiful
It is the trace of love!

Az harcheh miravad az sokhn-i dost khoshtar ast
mahabbat-i athar

Nearness and togetherness

Allah swt has said,

1. And when the worshippers ask you on me, tell them that I am near (Wa idha sa'alaka 'ibadiy 'anniy, fa-inni qaribun).[34]

2. When three people get together, and make a secret plan, it does not happen except that he is the fourth. And for four people, he is the fifth. And for five people, he is the sixth. More or less people than that, whatever that number is, he is with them, wherever they may be (Man yakun min najwa thalathatin illa huwa rabi'uhum wa khamsatin illa huwa sadisuhum, wa la adna min dhalika, wa la akthara illa huwa, ma'ahum ainama kanu).[35]

Like his (swt) dhat, his nearness (qurb) and togetherness (ma'iyat) are also unqualified (biychun, biychegun). Because *chun* has no path towards the *biychun*. Therefore, Allah is disengaged from and unblemished by (munazzah, mubarra) whatever meaning of nearness (qurb) and togetherness (ma'iyat) that is felt (idrak) by our intellect or intelligence ('aql, fahm). Or realized by our unveilings and witnessings (kashf, shuhud). Because holding such a meaning would be stepping inside the realm of the coporealists (mujassima). Instead, we believe that he swt is near (qarib) us and with (ba) us, but we do not know the meaning (ma'na) of those terms. In this world, some of that knowledge indeed come into the lot of the perfect ones (kummal), but what they attain is only the *iman-i ghayb* in the *dhat* and *sifat* of he swt.[36]

Sharp-sighted ones on the court of Alast
Do not set the feet forward because they have

Dur binan bar gah-i Alast
bish zin pai nabardehand keh hast

Faith in absent: Elect versus commoners

Faith in the absent (iman beghayb) that the elect of the elect attains is not like the faith of the commoners (iman-i 'awamm). Common people attain iman-i ghayb via hearing or proof (sama', istidlal). On the other hand, the elect of the elect attain iman beghayb via realizing (mutala'a) the absent of the absent behind the veils of of the shadows of his beauty and majesty (pard-ha-iy zilal-i jamal, jalal), and above the pavillion of manifestation and unveiling (wara'-i

[34] Q
[35] Q
[36] follows Aftabi interpretation

surawiqat-i tajalliyat, zuhurat). Middlers conceive the shadow as the prototype. And the disclosed things (tajalliyat) as identical to the prototype that is disclosing itself (‘iyn mutajalli danisteh). And they remain satisfied with the witnessed faith (iman-i shuhudiy). To them, *iman beghayb*, faith in the absent is the lot of the enemies. Whatever that is with whichever group, it is satisfied with that (Kullu hizbin bima ladayhim farihun).[37]

PS Let me give you a little pain. Mawlana ‘Abdul-Ghafur and Mawlana Haji Muhammad are my good friends. If you assign them any work, it would a great favor to me. To great men, no act is hard. *Wa ’l-salam.*

1.9 Maktub 2.9

To Mawlana Muhammad ‘Arif Khatni

Superiority of *La ilaha illa ’llah*

Alhamdu li-’llahi wa salamun ‘ala ‘ibadihi ’lladhina ’stafa

Mawlana Muhammad ‘Arif! First, you should negate the false gods (nafi’i aliha’i batila), and establish the true object of worship (JS). And instead bring those branded by the marks of howness and how-many-ness (chuniy, chandiy) under the kalima *la*, and realize faith (iman) in he swt who lacks howness (khoda’iy biychun) (JS). For negation (nafi) and affirmation (ithbat), the most complete (tamamtarin) kalima is the pleasant (tayyab) kalima *La ilaha illa ’llah.*

1. Rasul said, *Most excellent zikr (afdalu ’l-dhikri) is* La ilaha illa ’llah.

2. Allah said in a hadith qudsi, *If the seven heavens and all its residents except myself, and the seven layered earth, if all these are put on on side of the balance, and the kalima* La ilaha illa ’llah *on the other side,* La ilaha illa ’llah *would weigh heavier (Law anna ’l-samawati ’l-sab‘a, wa ‘amira hunna ghayriy, wa ’l-ardina ’l-sab‘a wudi‘na fi kaffatin wa la ilaha illa ’llahu fi kaffatin, lamalat bihinna la ilaha illa ’llah).*[38]

Why would that[39] not be superior? And heavier? Because one part of it[40] negates all the ma sewa, be it the heavens or the earths (samawat, ardin). Or be it throne (*‘arsh*) or seat (*kursiy*). Or be it the tablet or the pen (lawh, qalam). Or be it the cosmos or nonexistence (‘alam, ‘adam). And its second part[41] establishes the true object of worship who is the creator of the heaven and the earth.

Therefore, necessarily, all that which shines onto the mirrors of the afaq or the anfus, all are branded by the marks of *chuniy*, howness or *chandiy*, how-many-ness. And so they deserve to get negated.

Therefore, all things known to us, imagined by us, witnessed by us and perceived by us (ma‘lum, mawhum, mash-hud, mahsus), all that are branded by qualification of howness or what-manner-ness (chuniy, chegungiy). And they are made defective by

[37] Q

[38] hadith

[39] pleasant kalima

[40] i.e., *La ilaha*

[41] i.e., *illa ’llah*

the defects (‘aib) of newly-arrivedness and contingentness (huduth, imkan). Because our knowledge and feelings (ma‘lum, mahsus) grow out of us, and are earned by us.

Tanziya that suspends from our knowledge truly is *tashbih*. And vice versa, the perfection that is estimated to be like how we understand it, it is imperfection itself. Therefore, all the things that are disclosed to, unveiled before or witnessed by us (mutajalli, makshuf, mash-hud) are the other than Haqq. He swt is beyond it, even more beyond.

Hazrat Ibrahim (AS) said, *Are you worshiping that what you are crafting by your own hands? But it is Allah who has created you, don't you understand? (Ata‘buduna ma tanhituna? Wa 'llahu khalaqakum, wa ma ta‘malun?).*[42] That what we make by our own hands, or build by knowledge or imagination (‘aql, wahm), all those are creations of he swt. Those are not worthy of worship. That unqualified Supreme Being (biychun, biycheguneh) is worthy of worship

1. who is beyond the compass of our knowledge and thought, and

2. from perceiving (idrak) whose magnificence and majesty (‘azamat, jalal), our vision of unveiling and witnessing (did-i kashf, shuhud) comes short (kuteh).

Therefore, faith may not be attained without believing in such an unqualified he swt (khoda-i biychun, biycheguneh) (JS) while he is absent (iman bi-'l-ghaib). Because witnessed (shuhudi) iman is not iman in he swt, instead iman in a thing that one imagines, and a thing that is one's creation. And in that,[43] along with iman in him swt, iman in others is shared. Instead, it is only iman in the other. May Allah save us from this.[44]

On the other hand, iman-i ghayb would take place at that time when there would be no room there for even very fast thought. And nothing would be drawn on the screen of one's mind. This meaning (ma‘na) is realized in nearerness (aqrabiyat). Because that[45] is beyond the compass of our conception and imagination (hita-i wahm, khiyal). The farther a thing is, the more effective is thought there. And that thing enters the kingdom of idea (sultanat-i khiyal) faster. That felicity is the lot of the prophets. Faith in the absent (iman-i ghayb) is reserved (makhsus) for the prophets (AS). As their follower and heir, others also attain this felicity.

Iman in absent of common faithful

That iman on the absent that the common faithful attain is not beyond the boundary of illusion or imagination (hita'i wahm, khiyal). Because they interpret the expression *beyond the beyond (wara' al-wara')* with respect to distance in which there is room for thought. On the other hand, the prophets use that expression with respect to nearness, where there is no room for thought. Therefore, as long as the entire world is present, and they[46] are alive in their this-worldly life, they have no alterna-

[42] Q.Saffat.94-95

[43] witnessed iman

[44] I.e., save us from such a perverted form of iman such as this *iman-i shuhudi*. And instead grants us *iman bi-'l-ghaib*, which is the true iman

[45] aqrabiyat

[46] the world's residents

tive but iman-i ghayb. Because witnessed iman is ineffective (ma'lul) here.

When the scenes of the last world would cast its rays, and the sharpness of forms of thought and imagination (surat-i wahm, khiyal) would end, it is at that time that the direct iman would be accepted (maqbul), and it would be purified from fakeness ('illat-i ja'al).

I surmise that when Muhammad the rasul of Allah (SLM) was ennobled with the felicity of the vision (dawlat-i ru'wiyat) in this world, if we establish iman shuhudi with respect to him, then it would be praiseworthy and beautiful. And it would be free of fakeness. Because what that the others have been promised in the last world, he attains that in this world. *Dhalika fadlu 'llahi yu'tihi man yasha'u, wa 'llahu dhu 'l-fadli 'l-'azim.*[47]

You should know: *Hazrat Ibrahim (AS) completed (tamam) the kalima of negation. As its result, he did not stop before blocking all the doors towards sharing partnership (shirk). Consequently, he has become the imam of the prophets.*

In this world, absolute perfection (nihayat-i kamal) rests on the completion (itmam) of this negation. Because the manifestation of the perfections of the affirmation (ithbat) part of the pleasant kalima (zuhur-i kamalat-i kalima-i tayyiba) is waiting for the last world. In summary, the seal of the prophets (slm), when he has been honored by the felicity of the direct vision (dawlat-i ruwiyat) of he swt in this world, it is in this world that he received the complete part of the side of affirmation (ithbat) of the pleasant verse. Therefore, it can be said that

1. Either commensurate to the receptivity of this world, the kalima of ithbat has been completed by the advent of the rasul, or

2. With regards to the *tajalli-i dhati*, they[48] have established it for him[49] in this world. And for all others,[50] it would take place in the last world.

Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda. Wa 'l-tazama mutaba'ata 'l-mustafa. 'Alaihi wa 'ala alihi wa as-habihi al-salawatu wa 'l-tahiyatu 'l-'ula.

1.10 Maktub 2.10

To his true brother Mian Muhammad Mawdud

Bayazid Bistami on *'arsh*, throne

Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa

Shaykh Bayazid Bistami (qs) has said, *If the throne and whatever else that is the throne were thrown into a corner of the heart of the gnostic, the gnostic would feel nothing due to the spaciousness of the heart (Agar 'arsh va ancheh dar 'arsh ast, dar zawiya'i qalb-i 'arif nahnad, 'arif ra az farakhiy-i qalb hech ihsas b-an nashod).*

Also Shaykh Junaid (QS) supported it as well, proved it via evidence. And he said,

[47] Quran.Hadid.21

[48] the masters

[49] the rasul

[50] who are destined to view that *tajalli-i dhati*

> When a newly arived thing (hadith) joins (muqtarin) an ancient (qadim) thing then no trace remains (athar namand) for the newly arived thing.[51]

What it means is this:

1. Throne (‘arsh) and all the things that are in it, all that are newly arrived (hadith).
2. And on the other hand, the heart of the gnostic is the locus of manifestation of ancient light (mahall-i zuhur-i anwar-i qadim).
3. When those newly arived things are admixed (iqtiran) with that heart, then those newly arrived things gets erased and destroyed (mudmahal, mutalashi).
4. So how would it be felt (mahsus)?[52]

It is indeed surprising that the head of the sufis (ru’asa-i sufiya), sultan of the gnostics (sultanu ’l-‘arifin), and prince of the tribe (sayyidu ’l-ta’ifa), if he says such a saying. And he doesn’t give any importance to the noble throne before the heart of the gnostic. And he considers the throne to be empty of the manifestation of the ancient lights (khali az zuhur-i anwar-i qidam danisteh). And as the result, he says that it is newly arrived (hadith). And at the same time, on the other hand, since the heart is the locus of manifestation (mazhar) of the ancient light, he gives it[53] the epithet ancient. If so, what would I say, or write, on the other walis?

I am nurtured by the jadhba of he swt. And to me, it is only this much that the heart of the gnostic, due to its unique receptivity (isti‘dad-i khass), arrives onto the end of the ends (nihayat al-nihayat). Even that, it[54] attains such a perfection that progresing above it[55] may not be even conceived. And such a receptivity (qabiliyat) is created in it[56] that one of the flashes of the endless manifestation of the lights of the throne (lam‘a az lam‘at-i biy-nihayat-i zuhur-i anwar-i ‘arshiy) falls onto that[57]. However, that flash of light is far less than the lights in the throne. It is like how much less is a drop of water when compared to the all-encompassing sea (darya-i muhit). Instead, it is even less.

Hazrat Haqq swt has given the *‘arsh* the epithet *‘azim*, magnificent. And he swt has established his manifestation there. Due to its all-comprehensiveness (jam‘iyat), the heart of the gnostic is called the ‘arsh of Allah according to the rule of similarity and analogy (tashbiya, tamthil). I.e., within the macrocosm (‘alam-i kabir), the noble ‘arsh is the barzakh between the ‘alam-i amr and ‘alam-i khalq, and one that brings together (jami‘) the two sides. In that same way, within the microcosm (‘alam-i saghir),[58] the heart is the barzakh between the ‘alam-i

[51] i.e, the *hadith*, newly arived thing gets so overwhelmed by the *qadim*, ancient thing that the newly arived thing can’t be even felt

[52] it means newly arrived things, in this case, the throne. Yes! The throne was created in time

[53] the heart

[54] that heart

[55] that heart with a sublime degree of perfection

[56] that heart

[57] heart

[58] i.e., human body

amr and ‘alam-i khalq, and one that brings together (jami‘) the two sides.

Therefore, due to this similarity (tashbiya), the heart can be called the ‘arsh. Listen! Listen! Capability to receive the manifestation of ancient light (qabiliyat-i zuhur-i anwar-i qidam) that is pure and unblemished (munazzah, mubarra) from even a taint of shadowness (az sha'iba'i ziliyat), it is specific for the noble ‘arsh. Except the ‘arsh, none within the world of creation or command, macrocosm or microcosm (‘alam-i khalq, amr, kabir, saghir), has such receptivity (qabiliyat). It is only the heart of the perfect gnostic that, due to its relationship of comprehensiveness (‘alaqa-i jam‘iyat) and barzakhness, can choose a few from those lights. It is as if he takes a little in his palms from the endless sea. Therefore, except the ‘arsh and heart of the gnostic who has attained marifat completely (‘arif-i tamm-i ma‘rifat), wherever he swt is manifested, it is branded by the mark of reflection (dagh-i zilliyat muttasim). And it fails to find any fragrance from the prototype. It is fine if Bayazid said it due to his intoxication (sukr). On the other hand, it is improper for such a saying to come out of Junaid, as he believes that he is sober.

Bayazid is wrong What would they do? They do not know the truth of the matter. And from the whirlpool of the sea of shadowism (girdab-i darya-i zilliyat), they have not been able to land on the coast. Today, it is far out in the eyes of many, but tomorrow is very close to today. Don't rush. *Wa 'llahu 'l-sub-hanahu al-mu‘ti lamani‘a lima ‘tahu wa 'l-mu‘tiya lima mana‘ahu. Wa 'l-salamu ‘ala mani 'ttaba‘a 'l-huda. Wa 'l-tazama mutaba‘ata 'l-mustafa. ‘Alaihi wa ‘ala alihi wa as-habihi al-salawatu wa 'l-tahiyatu 'l-‘ula.*

Note *Bayazid is intoxicated, and so he sees the creation as the shadow of he swt. Yes! The Mujaddid also expertienced zilliyat and wrote many maktubs proposing it, but right before the end of his life, he had a radical shift in his ontology— he came out of zilliyat and proposed a new theory of seven ta‘ayyuns with wujud as one of them.*

1.11 Maktub 2.11

To Khwaja Muhamad Ma‘sum
Alhamdu li-'llahi wa salamun ‘ala ‘ibadihi 'lladhina 'stafa.

Highness of ‘arsh

Macrocosm (‘alam-i kabir) has togetherness (ma‘iyat) and differentiation (tafsil) but lacks hi'at-i wahdani. Consequently, that[59] lacks the receptivity for the manifestation of the truly simple thing (qabiliyat-i zuhur-i basit-i haqiqi). I.e. the truly simple thing which is

1. disengaged from transmissions and crossing-overs (mujarrad az nisbat, i‘tibarat), and

2. lacking in differentiation, modes and atributes (mu‘arra az tafasil, shu'un, sifat)

‘Arsh is the most noble part of the presence of Rahman (ashraf-i ajza-i hadrat-i

[59] macrocosm

Rahman).[60] It is the locus of manifestation of the lights of the presence of the person (mahall-i zuhur-i anwar-i hadrat-i dhat) that brings together all the attributes (mustajami‘ ’l-sifat) (JS). All the manifestations that have appeared onto the things that are present within the macrocosm (‘alam-i kabir), all those[61] are not empty of the taint of the shadowness (az sha’iba’i zilliyat khali nist), the sole exception being the manifestation that takes place in the noble ‘arsh.[62]

The reason that *rabbu ’l-‘alamin* has elected the ‘arsh over all other things of the macrocosm for the mystery of *istiwa.*[63] is this: *Because that*[64] *is the best part (afdal-i ajza) of the macrocosm.* These two points may be noted,

1. **Prototype** Manifestation of one of the shadows is not the true manifestation of he swt, so it does not deserve to be expressed by the term *istiwa.*[65]

2. **Ever-abiding** Unveiling above the ‘arsh is ever-abiding (da’imi) — it lacks the problem of getting concealed (biy-takhallul-i istitar).

[60]Here hadrat is translated as presence, in the Akbarian meaning, instead of its common meaning as a form of address. Shaykh Aftabi also translates it likewise— next sentence, he interpretively translates *hadrat-i Rahman* as macrocosm, in Bengali

[61]manifestations

[62]I.e., this is the manifestation of the prototype of he swt, not merely a shadow

[63]*Al-Rahmanu ‘ala ’l-‘arshi istawa*, cf. Quran.Al-Rahman

[64]‘arsh

[65]I.e., this verse implies that the manifestation over the ‘arsh is the manifestation the very prototype instead of a shadow

Verse of light

Although he swt is the nur of the heavens and the earth, still that light is connected to the veils of the shadows (maqrun behujub-i zilal). Without the intermediation of the shadows (biy-tawassut-i zilal), it[66] does not manifest (zuhur) itself. Manifestation of everything else but the ‘arsh has been collected from the lights of the manifestation of the ‘arsh (muqtabas az anwar-i zuhur-i ‘arshiy). And it[67] has been unveiled (muhtajib) by removing a veil, i.e., the veil of one of the shadows, and then manifested.[68]. Like when one takes water out of a sea using containers, and then takes that container elsewhere, and gets benefited by that water. Or like when from a huge flame, many small lamps are lighted, and a big area is filled with light. Possibly alluding to this mystery, he swt alluded, *Allah is the light of the heavens and the earth. An analogy of that light is a niche. And within it is a lamp. And that lamp is within a magic lantern. And that magic lantern is like a bright star. That lamp has been lighted by a blessed olive tree that is neither in the east nor in the west. Oil from that tree is about to burn even when untouched by fire. It is brighter than light. (Allahu nuru ’l-samawati wa ’l-ardi. Mathalan nurihi kamishkatin fiha misbahun, al-misbahu fi zujajatin, al-zujajatu ka-annaha kawkabun durrayyun. yuqad min shajaratin mubarakatin zaytunatin la sharqiyatin wa la gharbiyatin.*

[66]i.e., the light

[67]that ‘arsh

[68]Or *A light that has been manifested while being behind the veil*, cf. Aftabi, but I believe this is another rare instance that he has made a mistake, and I’m correcting him

Yukadu zaytuha yudiyy'u wa law lam tamsashu narun. Nurun 'ala nurin).[69]

Giving its analogy within the said generous verse means,

> Let none conceive that the unveiling of that light over the sky and the land is without intermediation. And do not confuse the shadow with the prototype. Let them know that it is the nur of the prototype that the nur of the shadow is collected and lighted from. Allah guides to his nur whomever he chooses (Yahdi 'llahu li-nurihi man yasha'u).[70]

Tafsir of Verse of Light

The interpretation of that verse is relegated onto the will of Allah. Let me make its allegorical interpretation (ta'wil) as we have been inspired. And taking help and assistance from he swt, let me say:

1. he swt is the light of the sky and the ground. Nur is that thing by which things are illuminated. he swt lights the skies and the grounds. Because he swt has brought them out of the belly of the darkness of nonexistence, and thrown the reflection of existence and its corollaries onto them, and as its result, has illuminated them.[71] Sky and land, which have been illuminated by that light, are like a niche. And that nur is like a lamp in that niche, kept in there as a object held on trust. The *qaf* of similarity has been relegated to *mishqat*, niche. And from that, it seems that the lamp is located in that niche.

NOTE: This discussion is extremely hard. And the Mujaddid talks about zilliyat, an ontology that he disavowed later. So Im skipping it. How can I honestly explain this section if I dont understand it myself? Plus, the Mujaddid rejected this zilliyat. So why should spend so much time and effort to translate and explain this? After all, it has been rejected in favor or newer theory of seven descents described in maktub 3.122.

Man: Locus of manifestation of the one-in-number dhat

Man has another unique excellence. So listen! He progresses and reaches a level that he becomes (paida mikand)

1. like the mirror of the sheerly one dhat (qabiliyat-i mar'atiyat-i hadrat-i ahadiyat-i mujarrada)

2. the locus where that sheerly one dhat gets manifested (mazhar-i dhat-i ahad), i.e., a dhat so sheer that it lacks any admixture of the attributes and modes (biy-iqtiran-i sifat, shu'unat)

However, that Hazrat dhat always contains attributes and modes (mustajami'-i sifat, shu'unat). And at no time, they get separated (infikak) from the dhat. Its explanation is this:

> When the insan-i kamil attains freedom from the captivation of what is other (ma sewa) than the sheerly one dhat (dhat-i ahad)

[69] Q.Nur.35

[70] Q.Nur.35

[71] This is zilliyat, a science that the Mujaddid proposed but disavowed in the end of his life.

(JS), he gets captivated by the sheerly one dhat (dhat-i ahad) (JS) itself. And he no longer observes, gazes into, intends or seeks (malhuz, manzur, maqsud, matlub) anything of the attributes or modes (sifat, shu'unat).

Therefore, in line with the hadith, *Man is with him whom he loves (Al-mar'u ma'a man ahabba)*,[72] he[73] attains an unqualified conjunction (ittisal-i majhul al-kaifiyat) with that presence of disengaged one-in-number-ness (hadrat-i ahadiyat-i mujarrada). And via that captivation that he has attained to the sheerly one person (dhat-i ahad) (JS),[74] establishes an unqualified nearness (qurb-i biychun) with the unqualified dhat. At that time,[75] becomes such a mirror of the dhat-i ahad that no attribute or mode is witnessed or seen in him in the slightest measure. Instead, it is that one-in-number dhat, which appears and is seen (zahir, mar'iy) there.

Sub-hana 'llahi 'l-'azim! Even from the attributes, that dhat never gets separated (infikak), but on the mirror of this perfect man, that same dhat appears and self-discloses (zahir, mutajalli) as perfectly disengaged (beh haithiyat tajarrud). And onto there, the beauty of the attributes gets separated from the beauty of the dhat. None but the perfect man may become such a mirror (mar'atiyat) or locus of manifestation (mazhariyat). And the holy dhat has not appeared onto anything save the perfect man without being admixed with the attributes and the modes (biy-iqtiran-i sifat, shu'unat). Within the macrocosm, the holy 'arsh is the locus of manifestation (mazhar) of the hazrat-i dhat brought together with the attributes. On the other hand, within the microcosm, the perfect man (insan-i kamil) is the locus of manifestation of the one-in-number holy person (hazrat-i dhat-i ahad), who is disengaged from the crossing-overs (mujarrad az i'tibarat).[76] This mirrorness is an astonishing thing in man.

Dua Allah (S) is the giver. None may forbid what he has given. And none may give what he (S) has forbidden. (Wa 'llahu subhanahu 'l-mu'ta. La mani'a lima a'tahu wa la mu'tiya lima mana'ahu.) *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda. Wa 'l-tazama mutaba'ata 'l-mustafa. 'Alaihi wa 'ala alihi wa as-habihi al-salawatu wa 'l-tahiyatu 'l-'ula.*

1.12 Maktub 2.12

To his true brother Mian Golam Muhammad

Summary: Although the angels are seeing the prototype (asalat) itself while man is witnessing it on the mirror of his mind (anfus) but that felicity[77] has been made as if

[72] hadith

[73] the perfect man

[74] that perfect man

[75] that perfect man

[76] that *dhat-i ahad*, one-in-number person (hazrat-i dhat-i ahad) is so sublime that no crossing-overs (mujarrad az i'tibarat) has been formed within it yet

[77] of witnessing the prototype

it is a part (ka-'l-juz'i) of man. And man abides (baqa) in that[78]. Etc.

All praise is onto Allah! And peace onto his elect devotees (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*).

Realizing Prototype: Man versus angels

The honorable angels, *'ala nabiyyina wa 'alaihim al-salawatu wa 'l-salam*, they are witnessing the prototype (mushahid-i asl), are face-turned onto the prototype, and are captivated by the prototype. And they lack even a taint of shadowness. On the other hand, poor man[79] is less in this regard, for he is almost[80] unable to step outside the circle of shadowness in this world. And without the intermediation of the mirrors of afaq and anfas, that man is almost unable to experience the ever-abiding witnessing (shuhud-i da'imi).

Perfect man arrives on prototype However, when that man arrives on the prototype (wusul b'asl), at that time, these transformations take place:

1. Dazzle of the lights of the prototype (sha'sha'an-i anwar-i asl) are reflected (mutajalli gasht) onto the mirror of the heart of that man

2. that man is returned back (baz migard) into the world of creation, and

3. that man is given the charge of nurturing the imperfect ones (tarbiyat-i naqisan).

By this returning back (ruju'), both that man and also the others[81] are nurtured. Because for that ray from the lights of the prototype (parto-i anwar-i asl), which was made into like a part of that man (hamchu juzwi uw). This interaction with the others takes place during the time of return[82]. I.e., it[83]

1. nurtures the others from imperfection into perfection

2. points the others away from absentness (gha'ib), and instead towards witnessing (shuhud)

3. colors man's other bodily parts in the color of that ray itself.

Next, when that man's mission of invitation ends (muddat-i da'wat), and his book of fate terminates[84] then he

1. longs for the prototype (shawq-i asl)

2. the cry *Supreme friend (Rafiq-i a'la)* comes out of his breast

3. he finds freedom from multiple relationships[85]

[78] witnessing

[79] i.e., a man, even when supremely evolved on the spiritual path like that perfect man

[80] Aftabi makes an interpretive translation for it as *almost* but that is missing from the Nur manuscript

[81] i.e., other men who are less evolved than that supremely evolved man, and learn from him

[82] of the perfect man

[83] that ray

[84] i.e., that man reaches the verge of death

[85] multiple relationships with many worldly things. And instead, now that man comes into a single relationship that is singularly focused onto he swt

4. he arrives onto the present or witnessed (shahadat) world from the absent (ghaib) world

5. for him, the interaction of *from the ear to the lap (gush baghush)*[86] comes up.

At that time, the hadith, *Death is like the bridge that brings the beloved woman to the beloved man (Wa 'l-mawtu jasrun yusili 'l-habiba ila 'l-habibi)*[87] comes true for that man.

Man is superior to angels

You may know: Yes! Angels are witnessing (mushahid) the lights[88] of the prototype (asl) while that man only witnesses it[89] onto the mirror of his mind (mir'at-i anfus). Still that felicity

1. has been made to be like a part (ka 'l-juz') of that man, and

2. has been made to abide (baqa) in that man as a part of him

3. And has realized itself (mutahaqqiq) there.

Interpretation Still that felicity that is the set of lights of the prototype has been

1. made to be like a part (ka 'l-juz') of that perfect man

2. made to abide within his body as a bodily part of that perfect man

3. realized itself (mutahaqqiq) within the body of that perfect man as a part of the body.

Angels are its opposite. Because

1. that felicity[90] has not been made to be like a part (k-al-juz') of the angels, instead they view it from the outside only.

2. And they do not attain baqa and self-realization (tahaqquq).

3. Getting colored in the color of the prototype, and taking up its color — it happens for man only, not for the angels.

4. The coloring and variegation (insibagh, talawwun) that colors man in the color of the prototype (lawn-i asl), angels do not experience that.

5. And the electness that the creatures made of earth have attained, the angels (qudsiyan) fail to atain that.

Because there is a gulf of difference between the inside (darun) to the outside (berun). Inner felicity is partial (dawlat-i daruni ka-'l-juz') while outer felicity is comprehensive (dawlat-i beruni ka-'l-kull), still the inside (darun) is the inside, and the outside is the outside.[91]

What we said is the allusion, and good news (Kalamuna isharatun, wa basharatun). For this reason, elect humans are superior to elect angels. There are angels, still it were the elect men who were chosen for deputyship (khilafat) of he swt.

[86] interpretation of gush ba-ghush

[87] hadith

[88] the word *lights* has been added as per Aftabi's interpretation.

[89] that light

[90] of the lights of the prototype

[91] i.e., batin is far more valuable than the zahir cf. Aftabi

Dua: *Allahu yukhtassu birahmatihi man yasha'u. Wa 'llahu dhu 'l-fadli 'l-'azim.*

Earthlings went up piercing heavens
casting off earth and era

Zamin-zadeh bar asman takhteh
Zamin va zaman ra pas andakhteh

Man is superior due to earth Man has attained that felicity as the part of the earth is in him. And the heart has become the throne of Allah via the felicity of the element earth ('ansar-i khak). And it[92] comprehends everything (jami'-i kull). And it is the center of the circle of contingentness (markaz-i da'ira'i imkan), yes, the earth and the heavens (zamin, asman).

Yes! It is due to its lowliness and helplessness (furutani) that the earth has found such highness and elevation ('alu, rif'at paida). It is its lowliness (pastiy) and lack of vanity that has made the earth reach the summit. *He who shows gentleness for the sake of Allah (swt), Almighty raises him (Man tawada'a li-'llahi subhanahu rafa'atulahu ta'ala).*[93]

Perfect man When the perfect man (insan-i kamil) completes his return and mission of invitation (ruju', da'wat), gets colored in the color of the prototype, and returns back to the prototype, and face-turns onto the holy being (janab-i quddus), then he attains such a electness and expansion (ikhtisas, inbisat) there that such is not attained in the lot of anyone else. That is right! He receives such a nearness and honor that the like of which is not attained for anyone else. Because he has been annihilated (fani) within the prototype. And he has found baqa there, and has been colored in the color of the prototype. What power does the others have that they seek to be his equal?

For all others,[94] although their coloring is most perfect and most complete (akmal, atamm) with respect to sheerness and holiness (tajarrud, tanazzuh). However, that coloring comes from the outside (kharij), and so it is accidental ('arid). On the other hand, man is colored by his batin, and so that coloring is internal (daruni) to him, and it is his own. Like this, there are many differences between the two of them. These perfections are specific to the prophets - they are the ones who are called elect men (khwass-i bashar). However, as the heir and follower of the prophets, a few have been honored with this magnificent felicity (dawlat-i 'uzma). Due to the baraka of their companionship with the prophets, the companions attained more of this felicity. Apart from the companions, whom Allah has given this felicity are few, or very few.

If the emperor comes to the door of the old woman
O Khwaja! Don't pul out your moustache in anger

Agar padishah bar dar-i pir-i zan
beya yad to-iy sablat nakun

Dua: *Rabbana atmimlana nurana, waghfirlana, innaka 'ala kulli shayyin qadir. Bihurmati sayyidi 'l-mursalina 'Alaihi wa*

[92] that element earth
[93] hadith
[94] all except such a perfect man

‘alaihim, al-salawatu, wa ’l-tahiyyatu afdaluha, wa ’l-taslimatu akmaluha wa atammuha.

1.13 Maktub 2.13

To Mirza Shamsuddin

Praise to he swt, benediction to the blessed prophet and convey invitation to he swt (*hamd, salawat, tablighi ’l-da‘wat*). I am delighted to receive your noble letter that you have sent out of your generosity via my noble brother Shaykh Muhammad Tahir. You wrote, *Until we meet, keep on remembering me via letters oozing with religious advice.*

Noble sir! The religious advice is to follow our religion (din), and the prince of the messengers (salam). This following has two parts:

1. Part of the ulama of the outer knowledge is to:
    a) Rectify the articles of faith (tas’hih-i ‘aqa’id)
    b) Learn the science of the sharia, and the rules (‘ilm-i shara’i‘ va ahkam)
    c) Practice the according to the rules established by that science
2. Part of the noble sufis is, in a way such that they agree to the part of the ulama of the manifest knowledge, attain the:
    a) states and raptures (ahwal, mawajid) and
    b) exoteric and esoteric knowledge (‘ulum, ma‘arif)

The ulama deeply rooted in knowledge (ulama-i rasikhin) are the heirs of the prophets, and their part is the combination of the:

1. part of the ulama of manifest knowledge
2. part of the sufis, which is superior to it (be-an mumtaz and)
3. knowledge of those secrets (asrar), and subtle matters (daqa’iq), which are deep mysteries that are alluded to (ramziy, isharatiy) in the allegorical (mutashabihat) verses of the Quran as mystic explanations (bar sabil-i ta’wil).

They know[95] because they are the ones who are perfect in their following (fa-humu ’l-kamilun fi ’l-mutaba‘ati),[96] and are the realizers of the inheritance (mutahaqqiquna bi-’l-warathati). As followers and heirs, they are partners of the elect felicities unique to the prophets (sharik-i dawlat-i khass-i anbiya’). And realizers of the mysteries of the holy court of he swt.[97]

They are ones who have been ennobled by the saying, *The ulama of my community are like the prophets of the tribe of Israel (‘Ulama-i ummati k-anbiya’i bani isra’il).*[98] So it is necessary to follow the prince of the emissaries, and the beloved of the lord of the worlds (sayyidi ’l-mursalina, habibi rabbi ’l-‘alamina) (salam), in knowledge, in deeds, in states, and in raptures (‘ilman,

[95] Yes! This type of ulama, i.e., those who are deeply rooted in knowledge (ulama-i rasikhin), indeed know their allegorical meanings

[96] of the prophet

[97] This line is a re-translation from Aftabi as the original was incomprehensible to me

[98] hadith

'amalan, halan, wajdan). That way one may attain his inheritance, which is the highest degree of felicity (nihayatu darajati 'l-sa'adati).

1.14 Maktub 2.14

To Mawlana Ahmad Barqiy
Bismi 'llahi 'l-rahmani 'l-rahim.
All praise is to Allah! Peace on his elect devotees (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*).

Two noble letters from you arrived one after another. You have written to console my pain. *Inna li-'llahi wa inna ilaihi 'l-raji'un.*

Tell the friends and lovers (yaran, dostan) there to recite the holy kalima *La ilaha illa 'llah* seventy thousand times and send the merit (thawab) onto the spirits of my son marhum Khwaja Muhammad Sadiq and his sister of the same milk (hamshireh) *marhuma* Umm-i Kulthum. Seventy thousands for one of them and seventy more thousands for the other one. I seek dua and fatiha from the friends.

You have written, *It is narrated in the* Maktubat *that an office-holder (sahib-i mansab) is a knowledge-holder (sahib-i 'ilm).*

Sir! He who is the pole of the poles (qutb-i aqtab) indeed possesses knowledge. However, the rest of the poles[99] are like his organs, hands and feet. Some of them[100] know he himself is a *madar* but some others don't.

You have also written, *"Fana fi-'llah" and "baqa bi-'llah" have failed to come to the hands yet*

What to do? You stayed in companionship for only a little time. You did not wait even that long that any news of your attaining even a few states could be given to you. However, presently I am witnessing (mushahada) your fana and baqa from India where I am now. And I am sensing (ihsas) within you these two perfections that you have talked about. But you are now denying it. We are now far away. Until we meet in the bodily form, it is difficult to let you know about your hidden (maknun) states.

Sufi shaykhs say many things on fana and baqa, but all that is done via allusions. How would one find out one's own state? Hazrat Haqq (S) does not give the knowledge of the states to everyone. Instead, he gives one of them the knowledge of attaining the states. And making him the foreman, puts the rest in relationship with him. And brings him to the degree of attaining perfection (kamal) and giving perfection (takmil).

For the welfare of all, the master
Elects one of them

Khass konad bandeh-iy
Maslahat-i 'am ra

Regrets! How I wish I delayed Shaykh Hasan for a few days. And explained him a few of his states (ahwal) and then sent him to you. How much better would it have been?

You coming here creates problems. So if a capable and pious friend (yaran-i qabil, rashid) of yours would come instead, and

[99] The Mujaddid quoted elsewhere quoting Ibn Arabi: *Each city has a pole. They all are under the* qutb-i aqtab *who is the head of all*

[100] i.e., some of the mother poles (qutb-0i madar)

stay here for a few days, learn all the points and then return, how much better would it be? He could be shown the most needed matters. Anyway, attaining states (ahwal) is our purpose. Knowing about them is another matter. *Insha' Allah*, the rest of the matters would be discussed when we meet. *Wa 'l-salam.*

Epilogue The advice that is a must is this: Don't forgive yourself from studying the sciences in any way. If you remain absorbed in studying for the whole day and don't do any zikr and fikr[101], still it is fine as there is plenty of time at night for that. Keep on giving lessons to Shaykh Hasan, keep him studying. In that area (hudud), knowledge is little. So take care to resurrect the science of the sharia. What more would I write?

The letters of the mystic visions (waqa'iy) of Khwaja Wa'yis arrived. I've read most of them. They are only prophecies on good things to come (mubashshir). Pray to Hazrat Haqq (S) so that from potentiality they get actualized. *Wa 'l-salam.*

1.15 Maktub 2.15

Names of caliphs in khutba

Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa.

Sent to the servants (khuddam) possessing reverence, magnificent sayyids,esteemed qazis and residents of the city of Samana. I am putting you in pain because it has come to my ears that while reciting the sermon (khutba) of Eid of the sacrifice, the sermonizer(khatib) there has left out mentioning (zikr) the well-instructed caliphs, and has not recited (khwandeh) their baraka-filled names. And when a few people criticized this, instead of admitting his error, he was rude to them, and threw up a challenge, *What crime have I done by not mentioning (madhkur) their names?* Furthermore, both its eminent and common citizens (akabir, ahaliy) have been lax on this, and have failed to take any hard measure against that unjust (biy-insaf) sermonizer (khatib).

Shame onto them! Not just once but a hundred times shame onto them! Although mentioning (zikr) the well-instructed caliphs (rad) is not a requirement (shart) of the sermon, still it is a distinguishing mark (sha'a'ir) of the Sunni congregation. None but one whose heart is sick (dilash marid), and conscience is filthy (batinash khabith) leaves out (tarak) that practice intentionally ('amd) and with an opposing attitude (tamarrud). Even if it can be accepted that he has not left it out due to partisanship (ta'assub) or opinionatedness ('inad), still how would he answer the hadith, *The faction whom one wants to be like, one is among them (*Man tashabbaha biqawmin, fa-huwa minhum *)*?[102] Or How would he be freed from the locus of suspicion of the hadith, *Abstain from accusing one falsely (* Ittaqu mawadi'a 'l-tuhami*)*?[103]

If he is hesitant (mutawaqqif) on the preeminence or the excellence (taqdim, tafdil) of the two shaykhs[104], *radiya 'llahu ta'ala 'anhuma*, he has left the path of the

[101] muraqaba cf. Aftabi

[102] hadith

[103] hadith

[104] *shaykhain*, i.e., Hazrat Abubakr and Hazrat

Sunni congregation (tariq-i ahl-i sunnat rafid ast).[105] And if he is hesitant (mutaraddid) on loving the two later ones[106] (*radiya 'llahu ta'ala 'anhuma*) then he has put himself outside the people of truth.[107]

Possibly that brainless (biy-haqiqat) man whose lineage (mansub) is Kashmiri. And he has taken these filthy pieces of garbage (khubth) from the bedat-following Shias of Kashmir.

Superiority of well-instructed caliphs

A. Two shaykhs He should know that the superiority of the two shaykhs has been established by the ijma of the companions and the followers (sahaba, tabi'in). The ulama has narrated this from high-ranking imams, Imam Shafi'i is one of them.

1. Shaykh Imam Abu 'l-Hasan narrated, *Indeed, the superiority of Hazrat Abubakr, and then Hazrat 'Umar over the rest of the ummat is definitive.*

2. Imam Dhahabi narrated, *During the caliphate of Hazrat 'Ali (radiya 'llahu ta'ala 'anhu), and in his reign, before numerous people of his faction (shi'atihi), he has said,* Indeed Hazrat Abubakr and Hazrat 'Umar are the most excellent of the ummat (*afdalu 'l-ummati*). The Imam added that more than eighty people narrated it from Hazrat 'Ali (radiya 'llahu ta'ala 'anhu), He also named many of them. Then the imam said, *May Allah put down the Shia for they are the worst of the ignoramus.*

3. Imam Bukhari whose book is the most accurate after the Quran narrated, *Hazrat 'Ali (karama 'llahu ta'ala wajjahu) said that the most excellent man after the rasul is Hazrat Abubakr the Siddiq (RA), then Hazrat 'Umar (RA), then someone else. Hearing this, his son Muhammad ibn Hanafiya said,* After them, is it you?*. He replied,* I am only an ordinary Muslim

From the companions and the followers, plenty of such narrations have come forth in a well-known (shahiratun) manner. None but an ignorant or fanatically partisan (jahil, mu'anid) person would deny this. That unjust (biy-insaf) person may be reminded that we've been told to love each and everyone of the companions, and forbidden to envy (bughd) them or give them pain (iydha).

B. Two later ones Hazrat Uthman and Hazrat 'Ali (rad), they both are high-ranking companions and the prophets's (sal) intimate family-members (ahl-i bait). So they both deserve love (mahabbat va mu'addat). For

1. Allah has said, *O the rasul of Allah, Tell them that I seek no wage in return for spreading Islam. Instead, I only seek love for my near ones.*

2. The rasul (salam) said, *Fear Allah regarding my companions. Again, fear Allah. After me, do not make them*

'Umar

[105] i.e., and instead he is a d*rafidi*

[106] *khatnain*, i.e., Hazrat 'Uthman, and Hazrat 'Ali

[107] And instead has become a khariji, *az ahl-i haqq kharij*

means of worldly purposes. He who would love them, he would love them for the sake of his love for me, and he who would envy them, he would envy them for the sake of his envy towards me. And he who would pain them, he would pain me. And he who would pain me, he would pain he swt, and. And he who would pain he swt, he swt would punish him soon.

Exhorting suppression of deviators

Ever since the advent of Islam up to the current era, I do not know that if such a bad-smelling flower has bloomed in India. This incident has brought the entire city of Samana into shame and blame. Even that, faith onto India is going away.

May Allah help the reigning sultan[108] against the enemies of Islam. He is a follower of the mainstream Sunni congregation, and the Hanafi school. Within his reign, to propagate such a bedat (bid'at) is sheer arrogance, instead it is challenging the reigning sultan, and violating his order.

It is also surprising that the high-ranking servants of the royal court (mukhadim-i 'izzam) who are present in that city, they have condoned it (mu'af), and failed to rectify it.

Allah has said against the people of the book, *If their rabbis and priests (rabbaniyyun, ahbar) did not stop them from dishonest sayings, and illegitimate earnings, they would indeed do ugly and nasty things (Law la yanhahumu 'l- rabbaniyyuna wa 'l-ahbaru 'an qawlihimu 'l-ithma wa aklihimu 'l-suhta, la bi'sa ma kanu yasna'un).*[109] He also said, *They did not forbid one another from their own bad deeds — indeed what they did is awfully nasty (Kanu la yatanahuna 'an munkarin fa-'aluhu labi'sa ma kanu yaf'aluna).*[110]

To remain heedless (taghafil) on this type of incident is only to encourage the deviators. It is due to such a neglect that the deviant Mahdavis are openly evangelizing their false religion to the people of truth.[111] Already, the deviators are taking people away one or two at a time, in the same way that the wolf takes a sheep away from the flock. And within a short time, they would create a calamity within Islam.

What more would I bother your with? On hearing this horrible bad news, I have become fearful. And my veins of the Faruqi lineage have started throbbing. So I have proceeded towards writing a few words. Forgive me.

Dua *Wa 'l-salamu 'alaikum wa 'ala sa'iri mani 'ttaba'a 'l-huda, wa 'ltazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu wa 'l-tahiyatu wa barakatu.*

1.16 Maktub 2.16

To Shaykh Badi'uddin Shaharanpuri

[108] Mughal emperor Jahangir of India

[109] Q.Ma'ida.43

[110] Q.Ma'ida.79

[111] Mahdavis were the followers of Sayyid Ahmad of Jaunpur, 1443-1504 CE, the self-proclaimed mahdi or promised renewer at the end of the first millennium Hijri, and within a short period they formed small communities all over India, but orthodox religious leaders, hand in hand with the Sur and the Mughal state power, suppressed them

All praise is to Allah! Peace on his elect devotees (Alhamdu li-'llahi wa salamun ‘ala ‘ibadihi 'lladhina 'stafa). You blessed letter did arrive. You have written, *Two calamities have appeared in this area, one is plague, and the other is famine.* May Allah (S) save us and you from these calamities (A‘adhana 'llahu subhanahu wa iyyakum ‘ani 'l-baliyyati). Amin. You have also written that despite all these calamities, you are spending day and night in worship (‘ibadat), and muraqaba-meditation. And the inner realm is always filled up with Allah (batin ma‘mur ast bi-'llahi) (S). Praise and gratefulness for that (Alhamdu wa 'l-minnatu ‘ala dhalika).[112]

The answers to your questions are as follows.[113]

1. In sunna salat, the four Qul are recited most times.

2. It is sunna to have four pieces of clothes in the burial shrouds of men. The head-dress is additional, i.e. it is not sunna. We shorten to sunna.

3. We do not write down the answers because it is:

   a) possible that the[114] would get[115] unholy

   b) not established by sound hadiths

   c) not practiced by the Turanian ulama

4. A baraka-filled over-shirt (pirhan-i tabarrukiy) may substitute the inner-shirt (qamis) in the burial shroud (kafn).

5. The clothes that the shahids die in, those are their burial shrouds. Hazrat Siddiq (radiya 'llahu ta‘ala ‘anhu) left a last will (wasiyat), *Use these two pieces of clothes that I am wearing as my burial shroud.*

6. In a measure, the smaller barzakh, i.e., the grave, is a worldly place, and so it is possible to progress (taraqqi) within it.[116] The states of the grave, are different for different individuals, e.g., *the prophets perform salat within their graves (al-anbiya'u yusalluna fi 'l-quburi)*, you may have heard it. In the night of the miraj, when our prophet (salam) crossed the grave of prophet Moses (‘alaihi wa salam), he saw him[117] praying salat within that grave. At the same moment, he (SLM) reached the heavens, and found him[118] (AS) there as well. The interaction of this homestead[119] is surprising and astonishing (aja'ib, ghara'ib). These days, when I'm putting my eyes in that direction often, due to my beloved son Khwaja Muhammad Sadiq, many amazing secrets are being revealed. If

[112] to Allah swt

[113] Mujaddid mentions in the end of this letter that he is sick, and that is why he in answering in short. That seems to be also the reason he is not writing out the questions

[114] answer paper

[115] ritually

[116] I learned from my tariqa elders, and also books that it is possible for a dead murid to complete the rest of his suluk after death, i.e., the dead salik advances through the suluk station by station until he reaches perfection, IAM

[117] i.e., our prophet Muhammad (SLM) prophet Moses (AS)

[118] prophet Moses

[119] of the grave

I make even just a little of it public, it would give rise to many controversies (fitna) . The exalted throne (*'arsh-i majid*) is like the ceiling of the paradise, but still, the grave is a garden of the paradise. Knowledge with only a little wisdom (andish) is unable to draw its picture. And a different set of eyes is needed to see the spectacle of these amazing things (tamasha-i iyn u'jub-ha).

7. Even after one has done some sins, however much those may be, still then faith alone is sufficient for one's salvation. However, elevation of the pleasant formula (raf'-i kalima-i tayyiba) depends on good deeds ('amal-i salih).

8. To flee from death[120], is a major sin. It is like fleeing from jihad. Instead, he who takes up patience (sabr), and remains in that place, in an epidemic, if he dies he would considered a shahid, and would be saved from the chastisement in the grave. And if he does not die, he would be considered a *ghazi*, war-hero.

When it is said to me, *Die*
I hear, and obey
I tell the caller of death
Welcome! Come in!

In qala li mutmittu, sam'an
wa ta'atan
Wa qultu li-da'i 'l-mawti,
Ahlan, wa marhaban!

[120]i.e., possible death in time of an epidemic from your residence

For a few days, I am having bouts of coughing. And I have gotten weak. So I am answering in short.

1.17 Maktub 2.17

To Mirza Husamuddin
Praise to he swt, benediction to the blessed prophet and convey invitation to he swt (*hamd, salawat, tablighi 'l-da'awat*). I am delighted to receive your letter that you have sent via Shaykh Mustafa, which talked about consoling people in their misfortunes. *Inna li-'Llahi wa inna ilaihi raji'un.* These incidents of misfortune, although they are apparently painful, actually are mediums of progress, and like healing balm. By the grace of Allah swt, the benefit that one would have received from those dead people in this world, one would receive a hundred times that in the last world. Children are pure grace from he swt. When alive, they give out benefits, and when dead, they give out benefits as well. The great imam, the reviver of the sunna (imam-i ajall, muhyi al-sunna) has written in the *Hilyatu 'l-Abrar*[121] that during the caliphate of 'Abdullah ibn Mubarak (rad), plague appeared for three days only. Within these three days, thirteen sons of Hazrat Anas (rad), and fourteen sons of Hazrat 'Abdullah ibn Mubarak (rad), the son of Hazrat Abubakr (rad) died. Indeed, Hazrat Anas (rad) was the personal servant of the prophet, and the prophet prayed that he be blessed. When such things happened for the companions of the prophet (salam), then what is the worth of sinners like us?

[121]Imam Nawawi wrote it in his hadith book, which is also called *Al-Azkar*

It is in the hadith, *Plague (ta'un) was a punishment ('adhab) for the earlier communities, but it is like martyrdom (shahadat) for this community.*[122] Indeed, those who died in this epidemic, they realized an astonishing degree of presence (huduri) , and left with the faces fully turned (mutawajjuh) onto he swt. How I wish that I could leave this world along with them! This calamity to this ummat is a calamity outwardly, but it is a blessing (rahmat) inwardly. Mian Shaykh Tahir narrated, *In the time of the epidemic, someone in Lahore saw*[123] *that they*[124] *are saying,* "Those who would not die at this time, they would regret it later". It is indeed true. Because when I focus on the *hal* of those dead people, I witness astonishing states, and amazing interactions(ahwal-i ghaiba', mu'amalat-i 'ajiba'). It is indeed true that the shahids who sacrifice their lives on the path of Allah have such distinctions.

Sir! The separation with my beloved son Khwaja Muhammad Sadiq is the most severe calamity. I do not know if anyone has ever faced such a heart-wrenching disaster. However, the patience and gratefulness that he swt has given to this weak heart, that indeed is a lofty bliss (ni'amat), and precious gift. I pray to he swt that the recompense for this calamity, he safekeeps all of it for the last world, so that even a penny of it shows up in this world — although I am praying such as my mind is narrow. Indeed, I am well-aware that actually he swt's mercy and forgiveness is wide. For both the last world, and the first world belongs to Allah (Fa-li-'llahi 'l-akhiratu wa 'l-uwla).

I am asking my brothers to strengthen (imdad), solicit (i'anat), make dua (du'a') so that my final state is peacefulness (al-salamati 'l-khatimati). And that I receive forgiveness for my errors, and omissions that comes from my human frailties (mina 'l-taqsirati 'l-nashi'ati mina 'l-bashariyati).

Our lord, forgive us for our sins, and for our excesses in our deeds, and make our feet stable, and help us to triumph over hordes of unbelievers (*Rabbana 'ghfirlana dhunubana, wa israfana fi amrina, wa thabbit aqdamana, wa 'nsurna 'ala 'l-qawmi 'l-kafirina.*[125]) *Wa 'l-salamu 'alaikum 'ala sa'iri mani 'ttaba'a 'l-huda.*

1.18 Maktub 2.18

To Shaykh Jamal Naguri
All praise is to Allah! Peace on his elect devotees (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*).

Ulama and sufis: Types

Ulama are the heirs (warathatu) of the prophets[126] — this is enough for praising the magnificent ulama. That inherited knowledge is that part of the knowledge of the sharia that has remained left (baqiy) with the prophets ('alaihimu 'l-salawatu wa 'l-taslimatu). And the knowledge of the sharia has both an outer form (suratiy) and an essence (haqiqiy).

[122] hadith, quoted in the Farsi translation
[123] in a dream
[124] the angels
[125] Q
[126] hadith

Ulama deeply rooted in knowledge

The ulama deeply rooted in knowledge (rasikhin), they have brought together the skin (qishr) with the pith (lubb) and amalgamated (majmu‘i) the form with the essence (surat, haqiqat). And these elders have conceived the sharia with the person whose skin (qishr) is his form (surat), and the pith (lubb) is his essence (haqiqat). They consider the science of the sharia and its rules as the outer form (surat) of the sharia. And they find the science of the essences and mysteries (haqa'iq, asrar) as the essence (haqiqat) of the sharia.

Note: *There are three groups who stand against the rasikhin. They are:*

1. Ulama of the manifest knowledge

Group 1 gets captivated by the outer form of the sharia, but denies its essence. And they do not recognize anything but the *Hidaya* and the *Bazdawiy* as its pir and foreman (pir, muqtada).

2. Sharialess sufis

Group 2 sufis are attracted towards the essence, but they still do not recognize it to be the essence of the sharia. Instead, they limit the sharia to the form. And conceive it as the skin. And they estimate that its essence is something else but that.[127] As a result, necessarily, they fail to realize the true meaning (haqiqat) of that essence.[128] And they fail to receive any awareness (agahiy) of the allegorical (mutashabihat) verses of the Quran.

[127]outer sharia

[128]of the sharia

3. Deeply rooted ulama

Therefore, it is that group,[129] the ulama deeply-rooted in knowledge (rasikhin), who are the true heirs of the prophets. May Allah put us and you among their lovers and make us follow their tracks (Ja‘alana 'llahu subhanahu wa iyyakum min muhubbihin wa muqtafiy atharihim).

Naqshbandi pir-muridi

So brother Mian Shaykh Nur Muhammad! You have expressed on your behalf, *I have* ijazat*from the Sufi shaykhs of many silsilas. So I wish for ijazat from the Naqshbandis as well.*

Honored sir! The master and the disciple interrelationship (piriy va muridiy) in this sublime Naqshbandi tariqa is established by the taking and giving of knowledge (ta‘lim, ta‘allum) of the tariqa, not by the the ceremonial cap (kolah) and the shajara that is prevalent in other silsilas.[130] The *tariqa*, method of these masters is based on companionship (suhbat)[131] Their nurturing (tarbiyat) is reflective (in‘akasiy).[132] There-

[129]group 3

[130]Cap and shajara: In many tariqas, there is a system where the pir gives bayat, and gives the new murid a ceremonial cap and a written out shajara, and that is it. On the other hand, in Naqshbandi tariqa, every murid is given face-turnings, and practices to go through the suluk, the path for spiritual evolution, step by step through a sequence of *maqamat*, stations

[131]i.e., the companionship of a shaykh who is *kamil-i mukammil*. Or a shaykh who is both perfect himself as well as able to impart perfection to the disciple

[132]*In‘akasiy* is a method where the teaching shaykh throws the *‘aks*, reflection of his *batin* onto the *batin* of the student, and as a result, the stu-

fore, necessarily, the end of others has been inserted into their beginning, and their path is very short. Their gaze (nazr) heals all diseases of the heart, and their face-turnings take away all spiritual (ma'nuwiya) illnesses.

Naqshbandis are amazing captains
of the caravan
via a secret path to the sanctuary
they lead the caravan

Naqshbandiya 'ajab qafila-i salar-
and
Keh barand az rah-i pinhan be-
haram qafila ra

Please forgive me for my inability.

1.19 Maktub 2.19

To Khwaja Mir Muhibbullah

Following sunna and avoiding deviation

After the praise, salawat, and the propagation of the invitation, asylum as Sayyid (sayyadat paneh), my exalted brother Mir Muhibbu 'llah, you may know that the way the fakirs are in this area deserves praising he swt. I ask from Allah for your peacefulness, fixedness and firm standing (salamat, thubat, istiqamat).

For some time, you have not let us know how things are in that area. Yes! Distance is indeed a barrier. My religious advice to you is to uphold the religion, follow the prince of the messengers (salam), practice the illuminated sunna, and desist from disliked deviations (bid'at-i ghairi 'l-mardiyati). Even if a deviation seems to be brilliant like the daybreak in the morning, still it should be discarded. Because truly neither is there any light (nur) in it nor brightness (diya). That[133] would fail to heal any illness or cure any disease.

What would deviation do but to abolishes (rafi'atu) the sunna or silence (sakinatu) its practice. That what stops its practice is surely additional (za'id) to the sunna, and being additional to the sunna is actually to abrogate (nasikhatu) it. Because that what is additional to the *nass*, plain text abrogates that nass. Therefore, all bidat, whatever it may be, abolishes (rafi'atu) the sunna and stands opposite (naqidatu) to it. Therefore, there is no good or beauty in that.[134]

Islam is the religion that has attained perfection. And onto Islam lies the good pleasure of Allah. I fail to understand how can they imagine that it's good to add a new practice to the perfect religion (hakamu bi-husni 'l-bid'ati 'l-muhdathati fi 'l-dini 'l-kamili) and has completed the bliss (itmami 'l-na'mati)? Do they not know that to introduce new practices to it is to cast it far away from beauty? What can be there be error after truth (Fa-madha ba'da 'l-haqqa illa 'l-dalalu).[135]

dent acquires the perfections of the shaykh easily, effortlessly and rapidly. This is in contrast to the other tariqas where the salik has to take up hard practices for many years for his evolution. E.g., Ghawthu 'l-Azam, Khwajababa, Sabir Kaliyary et al spent many years of arduous practices to attain kamalat. IAM

[133] deviation
[134] bedat
[135] Q.Yusuf.32

If they knew that to rule (hukma) beauty to the addition of new practices to the religion after it has attained perfection establishes that the religion was incomplete and imperfect to begin with, they would not have dared to do this.

Rabbana! La tu'akhizna in nasina aw akhta'na.[136]

Wa 'l-salamu 'alaikum, wa 'ala man ladaykum.

1.20 Maktub 2.20

To Mulla Muhammad Tahir Badakhshi

All praise is to Allah! Peace on his elect devotees (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*). Your noble letter that you sent from the outskirts of Jaunpur has reached me. Since there was news on your physical weakness in that, it made me worried. I am anxiously waiting for the news of you getting healed. Would you please oblige me by letting me know via someone coming here?

Salat: Excellence

O beloved! When this world is the workplace, and the last world is the place where you get paid, you should take care to do good deeds.

Establishing salat is the best practice (behtarin a'mal) and the most excellent (fadiltarin) act of worship (ibadat)— it is the cornerstone of the religion ('imad-i din) and the heavenly ascension for the faithful (mi'raj-i mu'min). Therefore, you should remain watchful (mar'iy) in discharging its duties in a complete manner (itmam-i tamam).

Especially, you may take care (ihtiyat) to do its pillars (rukn), preconditions (shart), sunnas, and adabs[137] as they should be done. I am exhorting you to discharge the duties of the pillars (ta'dil-i arkan) calmly (tumaninat). I am giving you that duty again and again. So preserve (muhafaza) the pillars.

Most people neglect (da'i') the salat, an do not carry out the pillars (rukn) of the salat peacefully and properly (tumaniyat, ta'dil), and as a result fail to preserve it well (nik muhafaza namayad). he swt has warned these people with numerous threats.

When the namaz is sound (durust), there is a high hope that salvation would be possible. Because then the religion (din) would be established (barpa shad), and the ascent that is the miraj (mi'raj-i 'uruj) would take place.[138]

> People of the constitution of fire
> revel in sugar
> People of the constitution of black
> bile! Blind are they
>
> Bar shakkar gholtida-iy safra'iyan
> az bara'iy kuri'iy — suda'iyan!

And peace be onto them who follow guidance, and stick to following the Mustafa. (*Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda, wa 'ltazama mutaba'ata 'l-mustafa*), *'Alaihi, wa 'ala alihi 'l-salawatu, wa 'l-taslimatu 'l-'uwla.*

[136] Quran, Baqara.2.286

[137] i.e., mustahab

[138] The perfected salat of the he swt-realized salik can be compared to the miraj as the rasul said, *Salat is the miraj of the faithful*

1.21 Maktub 2.21

To Khwaja Muhammad Siddiq who holds the title Hidaya

Bismi 'llahi 'l-Rahman al-Rahim. Al-hamdu li-'llahi wa 'l-salamun 'ala 'ibadihi 'lladhina 'stafa.

Heart: Two meanings

Question: You,[139] have written in your maktubs and risalas that the the manifestation of the heart is a little flash (lum'a) of the manifestation of the *'arsh*. And complete excellence (fadl kulliy) belongs to that manifestation of the heart (zuhur-i qalbiy). On the other hand, it comes in a hadith qudsiy, *Neither the earth may contain me, nor the heavens, but the heart of the faithful slave contains me (La yasa'uniy ardiy, wa la sama'iy, wa lakin yasa'uniy qalbu 'abdiya 'l-mu'mini).*[140] This hadith mandates (lazim) that the manifestation of the heart is the most complete (atamm). And thus superiority is established for it.[141]

Answer: Beloved! Answer to your question rests on a preface. You may know that:

Preface: Bodily and spiritual hearts

1. *That what the masters of friendhood have called and meant as the heart* is the all-gathered reality of man (haqiqat-i jami'a-i insaniy). That reality is in the world of command.

2. *On the other hand, what comes in the tongue of the nabi as the heart* is that bodily part (mudgha) such that when that gets wholesome the whole body gets wholesome, and when that gets corrupted, the whole body gets corrupted. As it comes in a hadith qudsi, *Within the human body, there is a bodily part, when it gets wholesome, the whole body gets wholesome. And when it gets corrupted, the whole body gets corrupted. Take note! That is the heart. (Inna fi jasadi 'bni adama mudghatan, idha salahat, salaha 'l-jasadu kulluhu, wa idha fasadat, fasada 'l-jasadu kulluhu. Ala! Wa hiya qalbu).*[142]

A. Spaciousness

When the heart is called spacious (wus'at), the first meaning is taken. For example, when Hazrat Bayazid and Junaid Baghdadi (qaddasa 'llahu ta'ala asrarhum) narrated the spaciousness of the heart, they estimated that the throne and all that is in it are most insignificant before it.

B. Narrowness

On the other hand, when the narrowness of the heart is mentioned, the second meaning is taken. And on this station, the heart is so narrow that that there is no room there even for an elemental thing or particular (juz'a la-yatajazza) that is smaller (ahqar va asghar) than all the things. Once the narrowness of the heart is given a relationship with the elemental thing. And at

[139] the Mujaddid
[140] hadith
[141] How to rationalize this contradiction?
[142] hadith

that time, the eyes see (dar nazr—zahir migird) that said small and bad thing (juzvi muhaqqar),[143] as similar to the strata of the heavens and the earth (tabaqat-i samawat wa 'l-ard). Indeed, it is beyond the scope of the intellect (nazr-i 'aql). So don't be a doubter (Fa-la takun mina 'l-mumtarin).[144] Such is this.

Flash from throne

When this preface is understood, an additional piece of knowledge would be learned. That knowledge is this: *A manifestation (zuhuriy) that is dependent on the above-mentioned all-gathering reality (haqiqat-i jami'a)*[145] *is* a little flash (lum'a) of the complete manifestation of the throne (zuhur-i tamm-i 'arshiy). There is no doubt in it, because comprehensive superiority (fadl-i kulliy) on that station belongs to the throne.

That Shaykh Bayazid and Shaykh Junaid said that that heart is wider than the widest thing. And they considered that the throne and all that is in it, all that is insignificant when compared to it.[146] It is like confusing (ishtebah) a thing with its model (an-mudhaj). They have seen that the models of the throne and all that is in it is insignificant when compared with the all-comprehensiveness (jam'iyat) of the heart. And as a result, they have applied that rule to the reality of the throne[147] (haqa'iq-i 'arsh) and all that is in it. I have mentioned the reason behind the creation of the above-mentioned confusion (ishtibah) in my books and risalas.

Bodily heart: Center of spirituality

On the other hand, how the heart has been mentioned in the sacred hadiths agrees with the language of the prophets. That heart refers to the human bodily part. There is no doubt that the most complete manifestation (zuhur-i atamm) takes place in this.[148] And this is the mirror of the oneness of the disengaged person (mar'atiyat-i ahadiyat-i dhat-i mujarrada-i uw). Although the throne has attained a generous share (nasib-i wafir) of the complete manifestation (zuhur-i tamm), i.e., the manifestation of the prototype (zuhur-i asl), still the attributes are commingled (imtizaj) there.[149] And since

1. the attributes are commingled with the person there, and
2. the attributes are in reality the shadows (zilal) of holy person,
3. consequently that manifestation is not pure and unblemished (pak, mubarra) from the taint (sha'iba) of shadowness.

As a result, the holy throne has high expectations from the human manifestation (zuhur-i insani) as it[150] is attached (ta'alluq) to the sheer prototype (asl-i

[143] i.e., the heart
[144] Q
[145] i.e., the spiritual heart
[146] the heart
[147] i.e., true or prototypal reality
[148] bodily heart
[149] i.e., with the dhat, there in the throne
[150] the human body

sirf).[151] Because it[152] is the center of this interaction.[153]

How is heart narrow?

Question: That the heart is wide (wasa'at) is established by hadith qudsi. So why are you calling that heart narrow (tang)?

Answer: It[154] is narrow because there is no room within it for the ma sewa. At the same time, it is wide as it is the locus within which the primordial lights (anwar-i qidam) are manifested. So there is no contradiction. I have described the heart in some of my risalas as *Narrow while wide, a simple thing while compounded, few while many (*Al-daiqu 'l-sa'u, wa 'l-basitu 'l-absat, wa 'l-aqallu 'l-aktharu*).*[155]

How is bodily heart superior?

Question: The all-gathered reality (haqiqat-i jami'a), which is in the world of command ('alam-i amr), deserves excellence. On the other hand, the heart is from the world of empirical things ('alam-i khalq) and is composed of the elements. So from where does the heart find this superiority?

Answer: World of empirical things has superiority over the world of command. Let alone common people, even many elect come short of perceiving it. I have clarified this matter in the maktub written to beloved son Khwaja Muhammad Sadiq, mercy of Allah be on him, clarifying the sufi path (tariqa).[156] If any question remains, refer there.

Reality of bodily heart

Now listen to the reality of this bodily part (mudgha)! The bodily part that the common people have is made of the four elements ('anasir-i arba'a). On the other hand, for the elect, or instead the elect of the elect (khwass-i khwass), that bodily part undergoes a transformation, which takes place after the salik has completed suluk, jadhdhba, cleansing (tasfiya) and purification (tazkiya). And has attained stabilization of the heart (tamkin-i qalb) and pacification (itminan) of the nafs. It[157] happens by utmost divine grace (behadd-i fadl va karam-i khodawandiy) JS. And in it, the heart gets reconstituted as the composition (tarkib) of ten elements. The elements are 1-4 the four physical elements, 5 the pacified nafs (*nafs-i mutma'inna*) and 6-10 the five latifas of the *'alam-i amr*.

One-in-all matter

Although these ten elements are contrary (tadad, tabayin) to each other, still by the perfect power (kudrat-i kamila) of Allah, they lose their mutual contrariety (tadad, tabayyin-i yekdigar). And instead get brought together (jam'a). And they transform into *hi'at-i wahdani*, one-in-all matter.[158] And as its result, they turn into

[151] i.e., the dhat disengaged from the attributes

[152] the human body

[153] of receiving the manifestation of the sheer dhat

[154] the heart

[155] cf. *Mabda' va Ma'ad*

[156] maktub 1.260

[157] that transformation

[158] Although *hi'at* literally means form or figure, here it means the original matter from which everything are made, i.e., a one-in-all substance that is unity in diversity

this above-mentioned astonishing (a‘jubeh) thing.[159]

Earth element predominates

In this interaction,[160] the earth element is the most abundant one among those elements. And it*that hi’at-i wahdani* gets colored by the color of the earth, and settles (istiqrar) in that earth.

Become soil you’d be home of flowers
Without soil flowers do not bloom

Khak shod ta barvid gol
keh beh juz khak nist mazhar-i gol

O brother! The hands of the possessors of walayat do not reach up to even the hem (daman) of such knowledge.[161] For it is taken from the niche of the light of prophethood . *Dhalika fadlu ’llahi yu’tihi man yasha’u, wa ’llahu dhu ’l-fadli ’l-‘azim.*[162]

Prophets meant this bodily heart

That what the intimate friend of the Rahman (*Khalilu ’l-Rahman*)[163] sought to be pacified (itminan) is this very bodily part (mudgha). Because already his all-gathered reality (haqiqat-i jami‘a) was stabilized (tamkin). And his nafs was pacified (mutma’in). Because this stabilization (tamkin) and pacification (itminan) forms its form on the degree (martaba) of walayat, which is like the stair (zineh) to nubuwat. And those are related to the task of walayat. On the other hand, in nubuwat, the bodily part (mudgha) that is the heart indeed fluctuates and becomes restless (taqallub, idtirab) while it does not happen for the common people. That heart for which the final rasul sought stability (thabit) is this bodily part, *mudgha.* He prayed, *O Allah! O the one who fluctuates the heart! Fix my heart on your worship (Allahumma ya muqalliba ’l-qulubi! Thabbit qalbiy ‘ala ta‘atika).* That what he sought to be stabilized is this heart.[164]

Several hadiths that come in the chapter of the fluctuation of the heart (taqallub-i qalb) refer to the states of the hearts of the ummats (ahwal-i ummatan agar az qalb). There is indeed room for it[165] if the heart is interpreted there in a common manner (‘am) that includes both the all-gathered reality and the bodily part. Question:

1. This bodily part has been honored with the good news of *Heart of my faithful slave contains me (Yasa‘uni qalbu ‘abdiy ’l-mu’mini)*[166]

2. And it is worthy (shayan) of being the mirror of the divine dhat.

[159] i.e., *hi’at-i wahdani*

[160] i.e., the interaction of creating the *hi’at-i wahdani*, one-in-all matter, from all those ten elements

[161] for one needs to possess kamalat-i nubuwat, a higher degree. It is the Mujaddid, and those who follow them, who have been uniquely granted this superior degree of kamalat. This is one of the many underlying reasons that the Mujaddidis believe that the Mujaddid and his elect followers are the greatest walis of Allah

[162] Quran.Hadid.21

[163] Hazrat Ibrahim, ‘alaihi ’l-salam

[164] i.e., the bodily part

[165] i.e., one may say that heart of even the common people fluctuate

[166] hadith qudsi

3. In that case, how do fluctuation and restlessness (taqallub, idtirab) come upon this?[167] And why does this need to be pacified (itminan)?

Answer: With respect to that manifestation, the more complete (atammiyat) it[168] is, and the more relief does it find from the taint of the modes and attributes (sha'iba-i shu'un, sifat), the more does his[169] ignorance and restlessness (jahl, idtirab), unknown-ness (na-karat)[170] and non-receipt (na-yaft) increase.[171]

> Although these manifestations and the said constriction (gunjaish) are present in him, still due to his perfect ignorance and bewilderment (kamal-i jahl, hayrat), either
>
> 1. sometimes he seeks proof for the existence of he swt the artisan (sani‘), or
> 2. some of the other times, he does not find *yaqin*, firm faith onto the existence of Haqq swt the artisan, without demonstrative proof (biy-istidlal). Instead, like the common people, he finds that yaqin with imitation (betaqlid).[172]
>
> As the result, his state gets full of fluctuation and restlessness (taqallub, idtirab). And as the final result, he necessarily seeks pacification (itminan). In some of my risalas, I have written that when the knower who possesses *yaqin*, firm faith (‘arif-i sahib-i yaqin) returns (ruju‘),[173] it is then that he needs demonstrative proof (istidlal). And onto this station, he comes to know that this very attainment and arrival (‘iyn-i husul, wusul) needs proof (ihtiaj beh dalil).

This station is appropriate to the states of the perfect masters on the degree of prophethood (muwafiq-i hal-i kamalat-i martaba-i nubuwat).[174] And that station is appropriate to the state of walayat. When the possessor of such a heart, returns in his mission to invite, then the apprehension, restlessness, fluctuation, variegation (qalaq, idtirab, taqallub, talawwun) of his heart increases.

Its reason is this:

1. **Reason 1** In the time of arrival (‘iyn-i wusul), due to ignorance and bewilderment (jahl, hairat), he was needy of proof (muhtaj bedalil). However, in the time of separation, he is even more needy of proof. He needs proof so that via proofs, his heart receives some peace.

[167] bodily part

[168] i.e., the manifestation of the sheer dhat

[169] the salik's

[170] nakarat retranslated from Aftabi

[171] That *hal* even increases to an extreme. At that point, the following happens:

[172] merely

[173] in his mission to invite (da‘wat) the creation towards the Supreme Being swt

[174] check Amritsari, Naushahi has an extra line: And this station is the above-mentioned station of peace and lack of the need for proof

2. **Reason 2**Along with it, I would say that some,[175] necessarily, remains apprehensive and restless (qalaq, idtirab) all the time. They are the ones from whom this felicity has been hidden for a few days. And as the result, they have been branded in the burn marks separation.[176] And they continue (dawam) to be sad (huzn) and grieving (anduh). *The rasul was always sad and worried (Kana rasulu 'llahi mutawasila 'l-huzni da'ima 'l-fikri).*[177]

Difference: Bodily and haqiqi hearts

I am clarifying some of the points (wujuh) of the difference between these two acts of releasing (itlaq) of the heart. So listen with inner awareness!

1. Need of healing

The all-gathered reality is from the world of command. And after it has been purified (tazkiya) and cleaned (tasfiya) that all-gathered reality attains a complete stabilization (tamkin-i tamm).

On the other hand, the bodily part is its opposite. Its pacification (itminan) comes from perceptions from the sensory organs (idrak-i hawas). Until it[178] perceives the things (shay) via its sensory organs, its apprehension (qalaq) won't go away. It is for this reason that Hazrat the Khalil (AS) sought it for himself.[179] So he (AS) prayed, *Lord! I want to see how you resurrect the dead (Rabba! Arini kayfa tuhyiyi 'l-mawta).*[180]

2. Zikr

A. Spiritual heart Zikr creates traces (ta'thir) within the all-gathered reality. And when that zikr reaches perfection, then that all-gathered reality unifies (muttahid) with the zikr, and becomes consubstantial (muttajawhir)[181] with the zikr. The author of the *'Awarif*, *qaddasa 'llahu ta'ala sirruhu* has called this[182] the most brilliant sought thing (maqsid-i asna). And he interpreted this[183] heart that itself becomes consubstantial (tajawwhar)[184] to be the zikr of the sheer dhat.

B. Bodily heart On the other hand, the bodily part is its opposite. There is no way for zikr there.[185] Where in the bodily heart are there traces of the zikr? How can that[186] become consubstantial with the zikr? Because there[187] the object of the zikr, i.e., he

[175] saliks
[176] They are the ones with the deepest love.
[177] hadith
[178] that bodily part
[179] I.e., sought that bodily perception for the peace of his own bodily heart
[180] Q
[181] i.e., made of the same *jawhar*, substance. Consubstantial — it's a Christian theological term, synonymous with *homo-ousia* but I believe it to be its perfect translation
[182] state
[183] state of the
[184] with the zikr
[185] in the bodily heart, i.e., the bodily heart cannot do zikr itself
[186] bodily heart
[187] on the bodily heart

swt is manifested prototypally (beh asalat), not as a shadow.[188] The end of the ascent (nihayat-i ‘uruj) is zikr, up to the door of the object of the zikr, i.e., he swt.

> Comment: The Mujaddid is saying that the heart itself may not become the zikr. Instead, the object of the zikr, i.e., he swt, is manifested within the bodily heart. And this manifestation take place prototypally (beh asalat), not merely as a shadow. I.e., he swt appears in the human heart truly in accordance to the hadith, *Heart of the faithful is the* ‘arsh *of Allah (Qalbu ’l-mu’minu ‘arshu ’llahu).* And he criticizes the proposition of the author of the *‘Awarif* that the bodily heart is *muttajawhir*, consubstantial to the zikr. And he seems to argue in a *reductio ad absurdum* syllogism:
>
> 1. The human heart is a physical thing made of flesh and as such it cannot do zikr
> 2. Instead, it is he swt himself who is manifested within the bodily heart, in line with the hadith.
> 3. Consequently, the proposition of the author of the *‘Awarif* that the bodily heart is consubstantial to the zikr is reduced to absurdity.

[188] merely

3. True appearance

A. Spiritual heart The all-gathered reality, when it reaches the end of the ends (nihayat al-nihayat), attains a generous share of the elect friendship (walayat-i khassa) or the greater friendship (walayat-i kubra). At that point, if the sought thing[189] shows itself (namayandgiy), what is manifested in that[190] is the shadow of the sought thing, not the sought thing itself (‘iyn). It is the same thing that happens with the manifest (zahir) mirror.[191] What is manifested within it[192] is the image (shabh) of the person, not the person itself.

B. Bodily heart On the other hand, the interaction with the bodily part is its opposite. Since it’s opposite, what is manifested on that[193] is the sought thing itself, not the shadow (zill). As it is said, *Heart of my faithful slave contains me (*Yasa‘uniy qalbu ‘abdiya ’l-mu’mini*).*[194] This interaction is beyond gaze and thought (nazr, fikr).

Warning on misinterpretation Warning! Don’t misinterpret this[195] to mean incarnationism (hulul) or selfplacementism (tamakkun)[196], since believing in them is infidelity or heresy (kufr, zandaqa). Yes! Intellect of the world we live in (‘aql-i ma‘ash) would not believe that one thing itself (‘ain) appears into another thing via

[189] i.e. he swt
[190] act of manifestation
[191] i.e., a mirror in the real world
[192] the mirror
[193] bodily part
[194] hadith qudsi
[195] interaction
[196] write note on tamakkun, selfplacementism

any other method except the methods of incarnationism or selfplacementism (hulul, tamakkun). However, that failure to believe is due to defects in the intellect (qusur-i 'aql). And due to drawing analogies of the absent with the witnessed (qiyas-i gha'ib bar shahid). *Fa-la takun mina 'l-qasirina*, so do not remain among the defective ones.

4. World of origin

A. Spiritual heart All-gathered reality (haqiqat-i jami'a) is a thing of the world of command.

B. Bodily heart On the other hand, the bodily part is a thing of the world of empirical things ('alam-i khalq). Instead, that[197] has parts from both the world of empirical things and the world of command: The major part is from the world of the empirical things and the minor part is from the world of command. The one-in-all matter (hi'at-i wahdaniy) is produced here after both these parts have been gathered together. This is indeed an amazing wage. With respect to both the world of command and the world of empirical things, this amazing thing [198], due to the heart's nature of composition (tarkib), it is:

1. disjoint (juda) from those worlds, and
2. lacking in any interrelationship (tanasub) or similitude (tashabbuh) with those worlds.

However, still then that[199] is counted to be from the world of empirical things (ma'dud az 'alam-i khalq). However, this counting is in an unqualified manner (beh hech kodam).[200] due to the formulation of its composition (hi'at tarkibiy). Because the part of earth is the[201] major support ('umda) in this interaction.

5. Wideness

Spiritual heart One has to reach the conclusion that the all-gathering heart (that is in the world of command) is indeed wide (wasa'at) if one considers that the forms (suwar) of everything are manifested within it.

Bodily heart And,[202] the bodily part[203] also turns from narrowness into wideness. And it expands enough to fit the size of the object of seeking,[204] who is limitless and endless (namahdud, namuntahiy). This knowledge has been given to me via the method of unveiling (makshuf).

Ma sewa may not enter the bodily heart However, the narrowness of that[205] is like a narrow doorway that prevents the entrance of the ma sewa.[206] It does not permit even zikr to go inside the boundary of the pavillion (suradiqat),[207] the object of the zikr. And it refuses ascent to even a

[197] bodily heart
[198] i.e. the bodily heart
[199] bodily heart
[200] And it is counted so
[201] bodily heart's
[202] following that true heart
[203] of the heart
[204] i.e., he swt
[205] bodily heart
[206] And it is so restrictive is that doorway that the following happens.
[207] of he swt

mere taint of shadowness to remain beside the holy sanctuary.[208]

6. Absence of bechun

A. Spiritual heart The first type of wideness (farakhiy)[209]has the taint of *chun*, how. And so it[210] is not worthy of being a seat for the *biychun*.

B. Bodily heart On the other hand, the second type of wideness[211] has received a share (nasib) of the *biychuniy*. And so the *chun* may not be contained in there.[212]

Ascent and descent

Yes! It goes against intuition, but that what contains he swt is not the spiritual heart but the bodily heart.

Evolution: Ascent and descent

In the initial segment of its evolution, the salik does *'uruj*, i.e., ascends to he swt. And in the later segment, the salik does *nuzul*, i.e., descends down to the creation to invite the creation towards he swt. This descent is to attain human attributes with the ultimate purpose of attaining the ability to empathize with humans and to successfully invite them.

[208]Both Amritsari and Naushahi says *Sha'iba-i zilliyat ra niz namiy mand keh gird-i an harim-i muqaddas gardad*

[209]that belongs to the spiritual heart in the world of command

[210]that spiritual heart

[211]that belongs to the *mudgha*, bodily part

[212]i.e., in the the bodily heart

Descent is darkness

At the time of nuzul, darkness envelopes that heart.

> It is indeed a surprising matter that when the said[213] heart returns in its mission to invite, at that time, darkness envelopes. This is why the best of men (sayyidu 'l-bashar) has said, *Verily, my heart darkens (Innahu la-yughanu 'ala qalbiy)*[214]. How more would I narrate the difference? How can one compare the dirt with the lord of the lords?

C. One-in-all matter, *hi'at-i wahdani*

O brother! Don't consider this mudgha as an insignificant (la yu'ba) piece of flesh. On the contrary, it is an impeccable pearl. The treasures and mysteries of the world of empirical things ('alam-i khalq) are kept in there. And the subtle and hidden mysteries of the world of command ('alam-i amr) are buried (madfun) there. Numerous elect interactions depend on this *hi'at-i wahdani*, one-in-all matter[215].

a. Ten parts

Initially the ten parts[216] are purified and cleansed (tazkiya, tasfiya) via the jadhdhba-method and the suluk-method,

[213]bodily

[214]hadith

[215]that constitutes the mudgha

[216]of the body

and via fana and baqa, and freed from attachments with the ma sewa[217].

For example, the heart — it is made to proceed from fluctuation (taqallub) to stability (tamkin). And the nafs — it is brought from instigatingness (ammargi) to pacifiedness (itminan).

In the same way, the fire ingredient is kept away from rebelliousness and disobedience (sarkashi, nafarmani). And the earth ingredient is elevated (irtifa‘) from earthly lowness (pastiy) and baseness (past) that is in its innate nature (fitrat).

b. Balancing

In the same manner, it[218] brings the excessiveness and deficiency,[219] within all its parts into a good balance and intermediateness (behadd-i i‘tidal va tawassut).

c. Composition

After then, by his sheer grace, he swt

1. puts those parts together into a composite form (tarkib), and
2. forms it[220] into an entified individual (shakhs-i mu‘ayyan), and
3. transforms him[221] into the perfect man (insan-i kamil) where the heart of that individual (shakhs) is his gist (khulasa) and the center of the body, and
4. gives it[222] the name mudgha.

On the reality of that mudgha, that what can be expressed in speech is this. The rest of the matters are relegated to he swt.

Purity of parts

An imperfect (nakis) man may object saying that every man is composed (murakkab) of these ten ingredients (ajza).[223] And those ingredients also compose (tarkib), and make *hi’at-i wahdaniy*.[224]

Imperfect man: Ingredients are impure In answer, I’d agree with them by saying, *Yes! Every man is composed of these ten ingredients.* However,[225] those ingredients have not been

1. purified and made holy (muzakka, mutah-har)
2. freed from the filth (danas) of attachments (ta‘alluqat) with the ma sewa, via jadhba and suluk.

Perfect man: Ingredients purified On the other hand, in the case of the perfect men (insan-i kamil), their ingredients have been made pure and chaste (pak, pakizeh) via fana and baqa, as it has been explained before.

[217] That happens when the salik traverses the sufi suluk. The ten parts refer to the parts or elements that compose the humans, namely, the five parts of the ‘alam-i amr, i.e., qalb, ruh, sirr, khafi, akhfa and the ten parts of the ‘alam-i khalq, i.e., nafs and the four elements

[218] sufi suluk

[219] i.e., imbalance

[220] that form

[221] that individual

[222] that heart

[223] refers to the ten *lata’if* cf. Banda Khalil

[224] And that *hi’at-i wahdaniy* is present in every man, not only in the perfect men only. So what is the difference?

[225] for the common man

Unification of parts

Imperfect man: Parts are opposite And in the cases of the rest of men,

1. those[226] are in them in an opposite and distinct manner (mutabayyin, mutamayyiz). And
2. for each ingredient, the rules and states (ahkam, ahwal) are distinct (mutamayyiz).

As a result, necessarily, they do not have any part of the *hi'at-i wahdani*. And if they bring forth (paida) any *hi'at*, matter then it is conceptual but not true (i'tibariy ast, neh haqiqi).

Perfect man: Parts are transformed and unified On the other hand, because they have gone through a transformation, the situation is different for the parts or ingredients of the perfect man

> On the other hand, the situation is different for the parts or ingredients of the perfect man.
>
> 1. Their parts (ajza) have gone through distinction and differentiation (tamayyuz, tabayyun).
> 2. They have become commingled (mumtazij) and compounded (mukhtalit).
> 3. The mutual contrariety in their rules and states has gone away (ahkam va ahwal-i mutamayyiz-i iyshan za'il gashteh) and instead they now get ruled by one single rule (beh yek hukm qarrar yafteh).
>
> As the result, necessarily, his[227] *hi'at-i wahdani* is real (haqiqi) not[228] estimated (i'tibariy).

Transformation: Analogy Mujaddid gives an analogy with medicine-making.

> This situation is analogous to when different herbs are commingled together to make a medicine. Each of those different ingredients are purified (rast sazad) and torn away (sahaq namud). Each of the parts are thoroughly commingled together (mumtazij) and compounded (mukhtalit) and this *hi'at-i wahdani* is fixed. Their differentiating characteristics (ahkam-i mutabayyina) go away and instead they take on one unique character. Ponder on it! Allah (S) knows it all.

As close as the two limbs of a bow or even nearer

A. As close as the two limbs of a bow

All those perfections that have been established for the mudgha, they are on the station of *qaba qawsayni*.

> O brother! All those perfections that have been established for the mudgha, they are on the

[226] ten parts

[227] the perfect man's

[228] merely

station of *qaba qawsayni*, being as close as the two limbs of a bow when it is drawn. Here[229], one of the colors of the locus of manifestation (mazhar)[230] is imagined (mutawahham) to be in the manifested thing[231]. However, in this case, what is being manifested here is the prototype, not the[232] shadow[233]. And that[234] is its outward form (surat bashad).[235]. However, the manifest person (shakhs-i zahir)[236] is not pure and unblemished from (pak, mubarra) the color of the mirror. Therefore, the two limbs of the bow (qawsayn) are established there.

B. Or even nearer

What is beyond this station is the station of *aw adna*.

> And what is beyond this station is the station of *aw adna*, even nearer. There the manifested thing does not take on the color of the locus of manifestation (zahir az mazhar rangiy nagerefteh ast), and not even the idea of an additional thing appears in imagination (takhayyul nayamadeh). Therefore, there[237], the two limbs (qawsayni) disappear and nothing save one color is found there[238] that is related to the station of *aw adna*.
>
> The interaction of this station[239] is unique. And all the pages[240] should be turned onto that[241]. Then you would be able to arrive from *qawsayniy* onto *aw adna*.
>
> What we say is merely the allusion, hint and good news (isharat, rumuz, basharat), instead it is like a storehouse of hidden treasures (kunuz). It is Allah who inspires (Wa 'llahu subhanahu 'l-mulhimu). Dua: *Wa 'l-sallallahu ta'ala 'ala sayyidina muhammadin wa sahibihi, wa sallama wa baraka.*

[229]on the station of *qaba qawsaini*

[230]i.e., one of the colors of the perfect man, since that perfect man is that locus cf. Aftabi

[231]i.e., Allah cf. Aftabi

[232]mere

[233]of he swt

[234]shadow

[235]I.e., outward form of the prototype of he swt—This line, and this section, are very deep allegories

[236]the manifest person is the personality of the prototype, cf. Aftabi

1.22 Maktub 2.22

To Mawlana Mahmud Sadiq Kashmiri

Superiority of Sirhind

May Allah Almighty give you peace (*Sallamakumu 'llahu ta'ala*). All praise is to Allah! Peace on his elect devotees (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*)! By the grace of Allah

[237]on that station of *aw adna*

[238]on that station. And it is the color

[239]of *aw adna*

[240]on one's state

[241]interaction

swt, and as alms from his beloved (*Bi-'inayati 'llahi ta'ala wa subhanahu, wa bi-sadaqati habibihi*), *'alaihi, wa 'ala alihi, wa 'l-salawatu, wa 'l-salamu, wa 'l-tahiyyatu, wa barakatu.*

The exalted city of Sirhind, it is said to be the land where I was born. It used to be like a deep dark well. By the grace of he swt, and the connectorhood of the rasul, he swt has filled it up, made it like a high palace for my sake. And granted it superiority over most cities and provinces.

A *nur*, light is kept in that land for safe-keeping that is collected from the light that is 'without attribute' and 'without how' (biy-sifati, biy-kayfi). That is like the nur (dar rang-i nuriy) that gets lighted and radiates (sati', lami') from the blessed soil of the holy Kaaba. That nur was revealed to me a few months before the passing away of my beloved son. I located it one end of my house that I live in. That is such a nur towards which no dirt of attributes or modes (sifat, shan) has been thrown at. And that is pure and unblemished (munazza, mubarra) from all attributes and modes (sifat, shan).

A desire took root in my mind that may that piece of land becomes my grave, and may that nur gets lighted on the head of my grave. I revealed this felicity to my eldest son Hazrat Khwaja Muhammad Sadiq (quddisa sirruhu) who was the holder of my hidden mysteries (sahib-i sirr). I also discussed with him about that said nur and my wish. By the way, that beloved son of mine himself proceeded towards this felicity before me, and in the land near that said nur, was drowned in the sea of that nur.

Pleasantly, to the lords of bliss, all
is blissful
To the lovers and the poor ones,
whatever they gulp down

Hani'an li-arbabi 'l-na'im
na'imuha
Wa li-'l-'ashiqi 'l-miskini ma yana-
jarra'u

This is an additional nobility (sharafat) of this exalted city that my beloved son, who is among the greatest friends,[242] is taking his final rest here.

After some time, it was revealed that that said nur in safe-keeping is one of the flames of one of the nurs in my heart (anwar-i qalbiya). And it[243] has been taken (iqtibas namudeh) from that[244]. And lighted (afrukhteh) onto that piece of land. And it has been lighted in the way that a lamp is lighted from a flame. *Say, all comes from Allah. Allah is the nur of the heavens and the earth (Qul, kullun min 'indi 'llahi. Allahu nuru 'l-samawati wa 'l-ardi)*[245]. *Subhana rabbika rabbi 'l-'izzati 'amma yasifuna, wa salamun 'ala 'l-mursalina wa 'l-hamdu li-'llahi rabbi 'l-'alamin)*[246].

1.23 Maktub 2.23

To Khwaja Muhammad 'Abdullah

Bismi 'llahi 'l-Rahman al-Rahim. All praise is to Allah, and peace be onto

[242] Khwaja Muhammad Sadiq who died in plague. Mujaddid was planning to make him his sufi heir
[243] that flame
[244] nur in my heart
[245] Q
[246] Q

his elect devotees (*Alhamdu li-'llahi wa 'l-salamun 'ala 'ibadihi 'lladhina 'stafa.*)

Follow Sunna and reject bid'at

(*Sallamahumu 'l-lahu subhanahu 'amma layaliqu bi-janabihi*).The advice that is being given to you, my beloved son, and the rest of the beloveds is that you follow the illuminated sunna ('ala sahibha al-salawatu wa 'l-salamu wa 'l-tahiyyatu), and put aside the displeasing deviations (bid'at-i namardiya). These times, Islam has become rare-to-find, Muslims have become rare, and getting rarer to find. It's getting to the point that there would be none present on the surface of the earth to speak out the name Allah. *Resurrection would take place among the worst people*[247].

A royal falcon (shahbaz) is he who in the time that Islam is so rare, strengthens the sunna, and destroys deviations (bid'at). The propagation (tarwij) of bedat results in the destruction of the religion (takhrib-i din). And honoring the deviator (ta'zim-i mubtadi') tears down (hadm) Islam. You may have heard this hadith, *He who honors a deviator, indeed he assists in the destruction of Islam (Man waqqara sahiba bid'atin, fa-qad a'ana 'ala hadmi 'l-islami)*[248]. Therefore, with a complete aspiration (hamagiy-i himmat) and a deep desire (tamamiy-i nahmat), one may focus so that a sunna comes alive and a bedat is uprooted. This focus should be for all the time, especially at this time of weakness of Islam when preserving the tradition of Islam depends on the propagation of the sunna and destruction of deviation (bid'at). Those who have passed on (gozashtehgan) have seen beauty in deviation. And have estimated that some individual acts of it are beautiful. However, I do not agree with them in this matter. On the contrary, I fail to see any beauty in any individual act.[249] And I refuse to believe that any part of deviation is beautiful. And I fail to feel anything in there save darkness and muddiness.

The rasul have said, *All bedat is deviation (Kullu bid'atin dalalatun).*[250] And I am finding that during this strangeness and weakness (ghurbat, da'f) of Islam, it is on taking up sunna that the preservation of Islam rests on. And its badness is is linked with bedat, whichever bedat it may be. I consider bedat to be like an shovel (kaland) that destroys the foundation of Islam, . On the other hand, I find sunna as a flashing star (kawkab-i durukhshan) that is guidance (hidayat) in the darkness of the moonless night (shab-i daijur-i zilalat). May Hazrat Haqq swt grants opportunity to the ulama of this age, so that they refuse to open their lips to say that there is beauty present in a bedat. And they refuse to issue responsa (fatwa) to practice any bedat, even when that bedat appears to be as full of light (roshn) as the daybreak of the morning (falaq-i subh). Because there is a greater scope for satanic deception in every practice save the sunna.

In the past, Islam had strength. As a result, it could carry the burden of the darkness of bedat. Maybe some of those dark things appeared to be full of light to them before the sharp brilliance (sha'sha'n) of Is-

[247] hadith quoted in Farsi
[248] hadith
[249] of *bid'at*
[250] hadith

lam. And that is why they gave the ruling of beauty to that thing even though actually that thing lacked beauty and light. But the current time is its opposite. This is time of weakness of Islam. These days it is impossible for Islam to carry the burden of the darkness of bedat. So these times, the responsa granted by the ulama of the earlier and later times should not be practiced in law (mutamashsha). Because the rules for each age is different.

In this time, due to the multiplicity of the manifestation (kathrat-i zuhur) of bedat, the cosmos seems to be a sea of darkness. And the lights of sunna looks strange and odd (gharib, nadrat) in that sea of darkness. And that looks like sparkling lights from fireflies of the night (kirmak-haiy shab)..

Bedat practices are darkening that darkness, and dimming the light of sunna. On the other hand, sunna practices are reducing that darkness and brightening that light. As the Quran says, *Therefore, whoever wishes may deepen the darkness of the sunna, and whoever wishes may brighten the light of sunna. Verily the gang of satans are harmed, and verily the party of Allah is saved (Fa-man sha'a fayukthir zulmati 'l-bid'ati, wa man sha'a fayukthir nura 'l-sunnati, wa man sha'a fayukthir hizba 'l-shaytani, wa man sha'a fayukthir hizba 'llahi. Ala! Inna hizba 'l-shaytani humu 'l-khasiruna.* [251] *Ala! Inna hizba 'llahi humu 'l-muflihun*[252]*.)*

Reject *bid'at* sufi practices

If the sufis of this time do justice and come to the correct path, and throw their glance onto the weakness of Islam and spread of misinterpretations (afshaiy kidhb), then what they should do is refuse to follow their pirs in what is beyond the sunna, and refuse to get used to newly-invented (mukhtara') matters in the pretext that it is the practice of their own shaykhs. Indeed following the sunna grants salvation, and produces good and baraka. On the other hand, there is danger in following something apart from sunna. Nothing is incumbent on the messenger save the clear delivery of the message[253].

Naqshbandi is sunna tariqa

May Hazrat Haqq swt grant our honorable pirs a good compensation on behalf of all of us. Because they did not point us, the later ones, towards *bid'at* acts. And by making us follow them[254], cast us into darkness that destroys. They did not point us towards any path but the path of following the sunna. And they did not point towards any second way but the following of the master of the sharia, and performing a strict ('azimat) practice. Therefore, the way of doing (karkhaneh) of these masters is high (buland). And the front-yard of the house of their arrival (pish taq-i wusul-i iyshan) is the most beneficial (mar naf').

They are the ones who have kicked away singing and dancing (sama', raqs) by their feet. And have cut ecstatic movements and ecstatic dances (wajd, tawajud) into halves

[251] Q
[252] Q
[253] Q
[254] in their *bid'at* acts

by their index finger. What is unveiled and witnessed (makshuf, mash-hud) to the others is included within the ma sewa to these masters. And what comes from knowledge (ma'lum), and imagination (mutakhayyul) are fit to be negated to them.

The interactions of these masters are beyond vision and cognition (did, danish), beyond what is known or imagined (ma'lum, mutakhayyul), beyond self-disclosures and manifestations, and beyond what is unveiled and viewed (mukashafat, mu'ayinat).

Purpose behind *La ilaha illa 'llah*

Others,[255], take care to be on the side of *illa 'llah* or affirmation (ithbat) while these [256] masters aspire to negate the ma sewa[257]

Those[258] masters repeat the pleasant formula (kalima-i tayyab) with the intention that the circle of *ithbat*, affirmation gets wider. And the entire cosmos that is created on the fellowship of otherness (beh 'unwan-i ghairiyat),[259] by the repetition of the kalima of tawhid, gets unveiled on the fellowship of Haqq-ness (beh 'unwan-i haqqiyat)[260]. And[261] sees (binand) everything as Haqq, and finds (yaband) everything as Haqq as well.

On the other hand, these[262] masters are its polar opposite. By repeating the sacred formula la ilaha illa llah, they intend to widen (wasa'at) the circle of negation, so that everything that is witnessed, unveiled, known, and imagined (mash-hud, makshuf, ma'lum, mutakhayyul) — all those get included under the *la*. And nothing comes into notice (malhuz) or comes into gaze (manzur) for affirmation.

If in something gets manifested on the side of affirmation once-in-a-while,[263] then it should be returned for negation. Except for pronouncing the kalima or word Allah, nothing should be there on the side of affirmation. Therefore, in the other tariqas, the zikr of negation-affirmation is appropriate for the state of the beginners. And the zikr of Allah, which is the kalima of sheer affirmation (ithbat-i mahd), is needed after that[264].

[265], the purpose is to unveil the object of affirmation (*mathbat-i makshuf*)[266], via the repetition of the kalima. And to establish and settle (ithbat, istiqrar) that object.

On the other hand, the tariqa of these [267] masters are their complete opposite as a mirror-image ('aks) is. First the[268] do *ithbat*. And second they negate that *ithbat*. And also get that *ithbat* well-settled

[255] i.e., non-Naqshbandi masters

[256] Naqshbandi

[257] *Ithbat* is *illa 'llah* whereas *nafi'* is *la ilaha* cf. Aftabi

[258] non-Naqshbandi

[259] as the *ghair* or other than he swt

[260] i.e., gets unveiled as the Haqq, before the Naqshbandi salik

[261] the salik

[262] Naqshbandi

[263] interpretive translation for *fardan* cf. Aftabi

[264] The initial zikr in the Naqshbandi tariqa is the zikr of Allah, Allah, Allah. Later, in the advanced levels, the zikr changes to *la ilaha illa 'llah*. Mujaddid seems to be saying here that in the tariqas other than Naqshbandi, i.e., Qadri or Chishti, this sequence is reversed. Shadili tariqa also seems to follow that Naqshbandi sequence. And many say Shadili is the sister tariqa of Naqshbandi. However, Since I have no personal experience with the other tariqas, I can not comment on it.

[265] For the Naqshbandis

[266] *mathbat-i makshuf*: lit., the object of affirmation that is unveiled, here that object refers to Allah

[267] Naqshbandi

[268] Naqshbandis

(istiqrar). Therefore, in this Naqshbandi tariqa, zikr of the name of the person[269] is appropriate in the initial stage. And the zikr of negation-affirmation (nafiy-ithbat) forms its form after that.

Affirmation: *ithbat*

Question: An imperfect man may comment that in that case, the masters in this[270] tariqa do not receive any part of station of *ithbat*, affirmation and no ready cash comes to their lot save negation (nafiy).[271]

Answer: In their initial states (awa'il-i hal), these [272] masters experience that what is ithbat for the others[273]. However, due to their high aspiration, the[274] do not even notice that [275]. Even that, they decide that that[276] deserves to be negated, and so they negate that. Instead they believe that what is being sought to be affirmed (matlub-i mathbat)[277] is beyond that, even more beyond.

Therefore, these[278] attain what others consider ithbat. Additionally, they also attain the negation of the ithbat, which is related (munasib) to the station of greatness (maqam-i kibriyaiy). No brainless man may understand the meaning behind their activities. And none who follows his base instincts (bu 'l-hawasiy) may receive awareness of the reality of their interactions (haqiqat-i mu'amala).

We have just discussed briefly on the non-attainment of these[279] masters ('adam-i husul-i iyn akabir), which is the same as attainment (nafs-i husul) in that homestead (mawtin)[280]. If I open up my lips on what their masters attain (husul-i akabir-i iyshan), even the elect (khwas) would be included within the common people ('awam). And the enders would be compelled to take the lessons of Aleph and Beh like the beginners.

Yearning of Hafiz is not baseless
Has a rare story — an amazing narration

Fariyad-i Hafiz iyn hameh akhir beh harzeh nist
Ham qissa'-i gharib va hadith-i 'ajib hast

Muraqaba

Muraqaba, meditation of the holy person (ta'ala va taqaddasa) that the others[281] have chosen is valueless and vain (az hayyaz-i i'tibar saqit) to the[282]. There is nothing for the meditator (muraqqib) to attain from that type of meditation save a shadow (zill) among the shadows. Almighty acts higher than this (*Ta'ala 'llahu 'amma yaf'aluna 'uluwwan kabira*)!

[269] zikr of *ism-i dhat*, i.e., Allah Allah Allah
[270] Naqshbandi
[271] How would you answer him?
[272] Naqshbandi
[273] i.e., for the other tariqas that are not Naqshbandi. And their non-Naqshbandi ithbat is a watered-down version of what the Naqshbandis experience
[274] Naqshbandis
[275] watered-down ithbat
[276] non-Naqshbandi watered-down ithbat ithbat
[277] i.e., he swt
[278] Naqshbandi masters
[279] Naqshbandi
[280] i.e., the homestead of the non-Naqshbandis
[281] i.e., saliks from tariqas other than Naqshbandi tariqa
[282] Naqshbandis

Focus on the *dhat*

The holy person (dhat) of he swt, or even his names and attributes, they lie beyond the boundaries of our comprehension or our muraqaba (hita'-i fikr va muraqaba-i ma). Nothing save ignorance and bewilderment (jahl, hairat) is attained from that station.

However, that is not that, which the others consider ignorance and bewilderment. And that, which the others consider, is indeed blameworthy. On the other hand, the ignorance and bewilderment of this homestead (mawtin) is identical to sheer knowledge and peace (ma'rifat, itminan). However, it's not that knowledge and peace which would man understands. That human knowledge or peace has indeed a sort of *chun*, howness — that has not received a part of the beyond-howness (biy-chuniy). There in that homestead (mawtin), whatever we may establish, it would be beyond-how (biy-chun). It's interpretation is that — that could be called either ignorance (jahl) or knowledge (ma'rifat). He won't understand who hasn't suffered (Man lam yazaq lam yadri).

Zikr of attributes: Forbidden

Even more, these masters focus on the one-in-numberness (ahadiyat) of the *dhat*. From the divine names and attributes (ism, sifat), they desire nothing but the dhat. And like the rest of the others, they do not descend from the dhat down to the sifat. Or turn their faces from the highest peak down to the base of the mountain (az dhuru beh hadid). It's amazing that a group from this tribe, having taken up the zikr of the name Allah (ism-i Allah) from them, don't consider it sufficient[283]. And instead, they have gone down to the *sifat*, attributes. And along with it, focus (malahaza) on attributive names such as *sami', basir, 'alim*, i.e., hearer. seer, knower etc. Even more, while on the path of ascent ('uruj), from *sami', basir, 'alim*, they go towards the name Allah. Why don't they consider the name Allah, which of the name of he swt's body (tun-ha) sufficient? Why don't they focus their attention exclusively onto the sheerly one (ahadiyat-i) dhat? The absolutely true message of the Quran (nass-i qat'i) says, *Is not Allah sufficient for his slave (A'laysa 'llahu bikafi 'abdahu)?*[284] Additionally, this verse also has the same meaning, *Say Allah, and then forsake them (Qul Allahu, thumma dharhum)*[285].

Summary: Naqshbandi tariqa is most high

In summary, the focus of the masters of this most high tariqa is high. They keep no relationship with the frauds and dancers (zarraqiy, raqqasiy). Because of this, the end of the others gave been inserted into their beginning. And the beginner of this tariqa is like the ender of the other tariqas. From the beginning, their journeying (safr) takes place within their established homeland (watn-i muqarrar)[286]. And their solitude takes place within the congregation (khalwat dar anjuman). And their ever-continuing presence (dawam-i hudur) is

[283]refers to Naqshbandis doing non-traditional practices like loud zikr, zikr of sifat, e,g,, Haqq, Hayy etc,

[284]Quran.Zumar.36

[285]Quran.An'am.91

[286]inner realm cf. Aftabi

like their cash-on-hand (naqd-i waqtishan). They are the ones who nurture the seekers (tarbiyat-i taliban) via their most high companionship (suhbat-i ‘aliya). And they give perfection to the imperfect (takmil-i naqisan) via their noble face-turning (tawajjuh sharif). Their blessed gaze (nazr shan) heals the illness of the heart (shafiy-i amrad-i qalbiya), and their good glance (tafatishan) takes away diseases of the inner realm (dafi‘i ‘ilal-i ma‘nuwiya). One noble face-turning from them does the work of a hundred forty-day retreats (arba‘in), and one noble glance (iltafat-i shan) is equal to hard practices for many years (barabar riyadat va mujahadat sanin).

Naqshbandis are amazing captains
of the caravan
Via a secret path to the sanctuary
they lead the caravan

Naqshbandi ‘ajib qafila-i salar-and
keh barand az rah-i pinhan beharam qafila ra

Quality of shaykh: Critical

O trace of felicity! From this classification, let none imagine that every teacher and student of the most high Naqshbandi tariqa attains these qualities (awsaf, shama'il). Never! Instead, these qualities are exclusive to the masters of the masters (akabir-i akabir) of this most high tariqa, i.e., those masters who have taken their practice to the end of ends.

However, the well-instructed beginners (mubtadiyan-i rashid) who keeps the relationship of discipleship (iradat) with these masters properly (dorost) and observes the adab, they also attain the insertion of the end in the beginning. On the other hand, insertion of the end in the beginning cannot even be conceived for that beginner of this tariqa who goes to an imperfect (naqis) shaykh. So for that beginner, how can the end be even conceived?

Out from the pitcher
Comes out that same, which was
in it

Az kuzeh berun
Haman taravad keh dar uw-st

Tariqa of companions resurrected

Note: Mujaddidi is the main flow of the Naqshbandi tariqa in which the companionship of the rasul has been resurrected. Here, the Mujaddid is pointing out that his tariqa is the most superior. Out of his perfect adab, he is calling this tariqa Naqshbandi, but adab requires us to call it Mujaddidi or at least Naqshbandi-Mujaddidi to accentuate that it is to him that this tariqa owes its excellence.

O noble brother! The tariqa of these masters is the tariqa of the noble companions. The insertion of the end in the beginning in this tariqa, it is the trace (ta‘thir) of the insertion that took place in the companionship of the supreme master. Because in the initial instance of companionship with the rasul, such a thing was attained that the others could not attain even in the end. This effusion and blessing is that effusion and blessing, which was manifested in the first era. Yes! Outwardly, the end is farther than the beginning. On the other hand,

truly, the end is nearer to the beginning than the middle. And it[287] is colored by the color of the beginning. Middlers may not believe it! Let alone the middlers, I do not know if most of the enders even have reached its reality.

And peace be onto them who follow guidance, and cling to following the Mustafa. (*Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda, wa 'ltazama mutaba'ata 'l-mustafa*), *'Alaihi, wa 'ala alihi 'l-salawatu, wa 'l-taslimatu 'l-'uwla.*

1.24 Maktub 2.24

To Haji Muhammad Farakti
All praise is to Allah! Peace on his elect devotees (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*).

Rabita

The letter that you have written with pure intention and affection (kamal-i ikhlas, mu'addat) gave me much happiness. Rabita or tasawwur would always keep you connected to your own pir, and would be the medium of reflected effusions (wasta'-i fiyudh-i in'akasiy). It's a duty to express gratefulness for this magnificent bliss (ni'amat-i 'uzma).

Constriction (qabd) and expansion (bast) are two wings to fly on this path. So don't get saddened in constriction (dilgir) and don't get joyous (khush-hal) in expansion. Instead, harbor the hope that you witness the beauty of the infinite (jamal-i la yajal) within every atom.

[287] that end

O beloved! What worth is there in what the slaves seek (arzu)? What he seeks is commensurate to his little understanding (fahm). To witness the infinite beauty in the mirror of the atom is a sort of weak sight. What power does an atom has that it would be the mirror of that[288] beauty? What is witnessed in the mirror of the atom is merely one single shadow (zill) out of the infinite shadows of the said beauty.

You may harbor the hope (arzu) that he Almighty should be sought even beyond the beyond (wara'u 'l-wara). And he may be searched outside the circle of the the outside and inside (afaq, anfus). The nisbat that you presently have is beyond (fawqa) your hope.

Warning! Don't make blind imitation (taqlid) of others. And don't lean (mil) towards earthly lowness (pastiy). And don't hope (tamanna) to go down from the highest peak (auj) to the bottom (hadid). The activities of these masters are lofty! *Indeed, Allah loves them who aspire high (Inna 'llaha yuhibbu 'l-ma'liya 'l-himami)*[289].

I seek from Allah (S) your well-being both physical and mental (*Al-mas'ulu mina 'llahu subhanahu jam'iyyatukumu 'l-suriyyatu wa 'l-ma'nawiyyatu*). *Wa 'l-salam.*

1.25 Maktub 2.25

To Khwaja Muhammad Sharfuddin Hussain

[288] infinite

[289] hadith often quoted in the Maktubat

Sharia: It is all Zikr

All praise is to Allah! Peace on his elect devotees (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*). Beloved son! The noble letter, and the tributes (nadhr) that you have sent via Mawlana 'Abdur Rashid, and Mawlana Jan Muhammad has arrived. May Allah (S) grant you the good compensation, in return (Jazakumu 'llahu subhanahu khairan). I am delighted to learn that you have become well.

O son! This respite (fursat) should be considered a spoil of war. And wellness (sihat), and rest (faragh) are also spoils of war. You should spend all your time in zikr. All actions done according to the sharia is zikr, even if it is buying or selling. Therefore, in all actions, you may take note of the rules of the sharia, so that all those turn into zikr. Indeed, zikr means to leave out heedlessness (ghaflat). So when in all actions you would follow the positive instructions and prohibitions, then you would become free of heedlessness towards the giver of those positive instructions, and prohibitions. And you would experience ever-continuing (dawam) zikr.

This ever-continuing zikr is something else than the *yad dasht*, i.e. holding in remembrance, the practice of the Hazrat Khwajas (qaddasa 'llahu ta'ala asrarhum). Because *yad dasht* is confined to the inner realm (batin), but the said zikr goes on even in the *outer body (zahir)*. Indeed this zikr is hard.

May Allah (S) grant us and you the opportunity to follow the giver of the sharia (Wafaqana 'llahu subhanahu, wa iyyakum, bimutaba'ati sahibi 'l-shari'ati), *'alaihi wa 'al alihi 'l-salawatu, wa 'l-salamu, wa 'l-tahiyatu.*

Chapter 2

Maktubs 2.26-2.50

2.1 Maktub 2.26

To the asylum of gnosis (irfan panah) Mirza Husamuddin

Bismi 'llahi 'l-Rahman al-Rahim. All praise is to Allah, and peace be onto his elect devotees (*Alhamdu li-'llahi wa 'l-salamun 'ala 'ibadihi 'lladhina 'stafa.*) I'm became felicitous perusing your blessed letter that you had sent kindly via the carrier (qasid) of Kashmir. I am very pleased as it contained good news on the friends there. *Jazakumu 'llahu khairan.*

Question: The elder son of the master, and Khwaja Jamaluddin Hussain — they both are unable to come to your service out of the shame of taking bayat (talqin) from Mian Shaykh Elahdad. Comment?

Answer: Sir! So you are still saying such things even now — the bad smell of taking sides (janibdari) comes out of this. And otherness and opposition (mubayyinat, mukhalifat) is estimated from such behavior. *Inna li-'llahi wa inna ilaihi raji'un.* The elder son of the master should have honored the last testament (wasiyat) of his father. And the son should be embarassed that he could not honor the two successful face-turnings that were given to his two sons in the presence of their father by his instruction.[1]

Mian Shaykh Elahdad, when he claims to be obedient and loyal to his own pir, then he should not have dared to do such a deed. Instead, he should have taken note of the above-mentioned final testament (wasiyat), and the results that were attained before. What you wrote, that may be true. However, in the letter that older son sent with his younger, there were signs of perfect humility (kamal-i tawadu') and excessive seeking and longing for he swt (fart-i talab, shawq). The type of language that he used in that letter, it is impossible to write in such a language unless he was seeking he swt insanely (biy-junun-i talab). Possibly, after dispatching that letter, the state of his mind changed.

Dua: O our nurturer! Do not make our hearts crooked after you have guided us. Give us mercy from you. Verily, you grant profusely without any return (Rabbana! La tuzigh qulubana ba'da idh hadaytana. Wa-

[1] At Khwaja Baqi bi-'llah's instruction, the Mujaddid gave face-turnings on the two infant sons of the Khwaja.

hablana min ladunka rahmatan! Innaka anta 'l-wah-hab).

Indeed, I am aware that the last testament[2] was not without wisdom (biy-hikmat). Its final result could have been good (mahmud). However, I regret that the longing (talab) that was seen in his letter, if it gets destroyed, and it gets replaced by the opposite thing. It is indeed saddening to the friends and well-wishers. They really should take countermeasures. Sir! If the job is done by taking lessons only (mujarrad-i talqin), then it would be blessed (mubarak). But to me, teaching (talqin) of zikr is like the giving lessons of Aleph and Beh to children. By only this, if the job is done, or even mastered (mawluwiyyat), then what is there to worry about? Taking note of your favors, I hope that all would disavow the competition of taking sides and instead live together in harmony. How more would I stress? *Wa 'l-salam.*

2.2 Maktub 2.27

To Mawlana Muhammad Tahir Badakshi
Note: Most of the maktub has been left out as that is abtruse ideas of zilliyat— a theory that the Mujaddid repudiated later.

After *hamd, salawat, tablighi 'l-da'awat*!

Note: An abtruse theory of Akbarian science has been skipped.

Tawhid: Newly-begun or ijma?

You have also written, Question: That what has been established by ijma may not be overturned by newly-begun ideas.[3] Comment?

Answer: I consider "*hameh uwst*, all is he" as a newly begun idea (*mubda'*). Instead *hameh az uwst* is the matter of ijma. Even that, I say that all the blaming (malamat, shana'at) that has been put onto the author of *Fusus* is due to this saying. Because he used to say *hameh uwst.* The knowledge that I have attained so far and have written down is *hameh az uw-st.* And it[4] follows the sharia, and intellect ('aql). Additionally, it is approved by kashf and ilham.

Dua: *Rabbana 'ghfirlana dhunubana, wa israfana fi amrina, wa thabbat aqdamana, wa 'nsurna 'ala 'l-qawmi 'l-kafirina.*[5] *Wa 'l-salam.*

2.3 Maktub 2.28

To Mawlana Muhammad Sadiq Kashmiri
Let me begin with *hamd, salawat, tablighi 'l-da'wat*! Your blessed letter arrived. I was delighted that it contained states that I liked.

State of beyondness

Question: States of beyondness (wara'iyat)[6] has increased so much that the attributes are getting predicated (haml-i sifat) onto him only when imposed

[2] of our shaykh Baqi bi-'llah

[3] I.e., the questioner is claiming that *hameh uwst* is ijma, and the Mujaddid's hameh az uwst is a newly begun idea but the Mujaddid refutes him

[4] i.e., that knowledge, which is dualism

[5] Q.Al-'Imran.147

[6] the state in which the salik feels, i.e., attains the *hal* that Allah is beyond, and even more beyond, and he is absolutely incomparable

(bitakalluf). And I am finding him beyond everything (wara-i hameh).[7]

Answer: Strive (sa'iy) so that such predication of attributes (haml-i sifat) does not take place [8] if you make efforts (bitakalluf). Instead, you reach sheer bewilderment (hairat-i sirf).

Watering the clay of Adam

Question: It narrated in the *Rashahat* via Baba Abriz[9], *On the day of beginning of eternity (ajall), when Haqq swt was making the clay of Adam (gil-i adam), I was pouring water into that clay.* What does it mean?

Answer: In the way that the angels had a part (dakhl) in the act of making the clay of Adam, in that same way, his spirit (ruh) also had a part in it. And the task of pouring in the water was put onto that[10]. And[11] was made aware of it after he had been created physically, instead after he had attained perfection. It is proper that Hazrat Haqq swt gives a spirit (arwah-i mujarrada) such power that working alone, it can do the work of the body. The news that some masters gave on their own hard activities (af'al-i shaqqa) that had happened ages before they found physical existence, they are also this type.[12] Those activities were done by their ruh alone. And after they attained their physical bodies, they were given their knowledge of those[13]. Such activities cast some into the idea of reincarnation. No! Never! It is never that it[14] attained a second body, instead their ruh alone was there. By he divinely given powers, that[15] can activities like what the body does. And casts crooked-hearted people into error. On this station, there are many matters to be discussed. And many astonishing realities have been cast down. *In sha'a Allahu ta'ala*, it would be written down somewhere. Current time is not cooperating.

Nizamuddin Khamush

Question: It is written in the *Rashahat*:

1. **A. Khwaja 'Alauddin snatching** Khwaja 'Alauddin (QS) was displeased on Mawlana Nizamuddin Khamush, and so the Khwaja wanted to snatch away the nisbat of the Mawlana. So Mawlana Nizamuddin sought refuge of holy spirit of that master[16](SLM). At that time, instruction (khitab) reached Khwaja 'Alauddin, *Nizamuddin is my protected one, and so none has any right to intervene in this matter.*

2. **B. Khwaja Ahrar snatching** When the Mawlana grew old, Hazrat Khwaja Ahrar (qs) snatched (salb) away the Mawlana's nisbat, and at that time, the Mawlana exclaimed, *Finding me old, the Khwaja took away all I had, and made me a pauper.* How can it

[7] i.e., after attributes, modes and crossing-overs (sifat, shu'un, i'tibarat c.f. Aftabi

[8] even

[9] Abriz as per Naushahi, Tabriz as per Aftabi translation

[10] spirit of Adam

[11] Adam

[12] of activities

[13] activities

[14] that ruh

[15] ruh alone

[16] i.e. the rasul

be true? When Hazrat Rasul (SLM) has said that he is protecting one, and so none has the power to put his hands into that one's matter, how would Hazrat Khwaja Ahrar (QS) intervene into it?

Answer: You may know that my pir qibla[17] did not like narrations like this. And he was unsure of the snatching away of the nisbat of Mawlana Nizamuddin. He used to say that Mawlana 'Abdur Rahman Jami (QS) et. al. were murids of Mawlana Sa'aduddin Kashgari (QS). And he in turn was the murid of Mawlana Nizamuddin. Apart from them, he had many other murids. None of them has narrated such a narration. None, good of bad, have said such a thing on this matter. So from where, Mawlana Fakhruddin 'Ali has written such a matter? If this news were true, there would have been clear narrations. If it were so, there are measures to take up. When it has not been clearly described, instead it is a news from a single source, then certainly there is unsureness on its correctness.

Even the other narrations of that book are not so correct. Naqshbandi masters hold those narrations with suspicion. He (S) is all-knowing (Wa huwa sub-hanahu a'lamu)! Our Khwaja[18] (qud-disa sirruhu) has said that making one pauper means taking away (salb) one's iman. May Allah save us from it (A'adhana 'llahu sub-hanahu minhu). This, i.e., the snatching away of the iman is a serious matter.

Dua: O our nurturer! Do not make our hearts crooked after you have guided us. Give us mercy from you. Verily, you grant profusely without any return. (Rabbana! La tuzigh qulubana ba'da idh hadaytana. Wahablana min ladunka rahmatan! Innaka anta 'l-wah-hab!)

2.4 Maktub 2.29

To Shaykh Abdul Haqq Muhaddith Dihlawi

Note: Shaykh 'Abdul-haqq Muhaddith Dihlavi was a great scholar of hadith.

Trials are blissful

*All praise is to Allah! Peace onto his elect devotees (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*).* Honored sir! When problems come, although it brings pain, still there is the hope of many acts of grace (karamat-ha) from he swt in return. The greatest medium of help (amti'a) in this world is worry or sadness (hazn). And the tastiest (gavartarin-i ni'am) foods on this tablecloth (ma'ida) are pain (alam) and problems (musibat), which are like sugar cubes soaked with herbs and made bitter (talkh) by medicine (daru). For the sake of testing, he swt has employed such tricks (hila) as trials (ibtila). Fe-

[17] i.e., Khwaja Baqi bi-'llah (QS) IAM)
[18] Baqi bi-'llah

licitous ones focus on the sweetness (halawat), and bite away those bitter things as sweets. Opposite to the jaundiced people (safra'iyan), they find bitterness as sweetness. Why would they not find it sweet? For all the acts of the beloved are sweet. A sick man who is captivated by the *ma sewa*, it is only he who finds it bitter. The felicitous ones—they find such a high measure of sweetness (halawat) and pleasure (ladhdhat) when their beloved gives pain (iylam), they never can find that[19] within his bliss-giving (in'am). Yes! Pain and pleasure, they both come from the beloved. However, the nafs of the lover has no share in the pain but indeed he has a share in the bliss (ni'amat).

> Pleasantly, to the lords of bliss
> All is blissful
>
> Hani'an li-arbabi 'l-na'imi
> na'imuha

Dua for Shaykh 'Abdul-haq

O Allah! Do not forbid us from their wages[20]. And do not put us into danger after them.[21]. Your blessed existence in this time when Islam has become so foreign — it is a spoil of war to the people of Islam.[22] (*Allahumma la tahrimna ajrahum, wa la taftinna ba'dahum. Wujud-i sharif-i iyshan, dar iyn ghurbat-i islam, ahl-i islam ra mughtanam ast*). Allah (S) give you peace, and keep you sustaining (*Sallamukumu 'llahu subhanahu wa abqakum*). *Wa 'l-salam*).

[19]high a measure of pleasure

[20]i,e, the flow of knowledge in this world, and the return for their good deeds in upholding the religion in the last world that Shaykh Abdul-haq and other great ulama are earning by serving Islam

[21]as the result of taking them away

[22]referring to Shaykh Abdul-haq

2.5 Maktub 2.30

To Khwaja Muhammad Ashraf, Haji Muhammad Farakti

Rabita and Tasawwur

Note: Rabita is the ethereal interconnection between the pir and the disciple, whereas tasawwur *is the practice of visualizing the pir.*[23] *Yes! That is indeed the technical difference, even though these two terms are used as synonyms sometimes. In the Pure Mujaddidi tariqa, primary method of forming a rabita is interacting with the pir, e.g. attending meetings with him, listening to his lectures, reading books that he wrote etc., i.e.* suhbat. *Tasawwur is there also as one of the many methods.*

Bismi 'llahi 'l-Rahman al-Rahim. All praise is to Allah, and peace be onto his elect devotees (*Alhamdu li-'llahi wa 'l-salamun 'ala 'ibadihi 'lladhina 'stafa.*)

Honorable brothers! The precious letter that you have sent me has been received. I have come to know how your states are (kaifiyat-i ahwal). Khwaja Muhammad Ashraf! On the predomination (zosh) of the transmission (nisbat) of rabita, you have written that it has become so strong that it overwhelms (istila) even he swt (khoda).

[23]conversation with Sufi master Muhammad Mamunur Rashid in his khanqa in Bhuigar circa 2000 CE, also he has such a video lecture in the Youtube.com

And it overwhelms so powerfully that in salat, when you make prostration, you are finding it there.[24] Or even see that.[25] Even if you try to negate it, it does not get negated.

And this felicity that is such a[26] degree of love (mahabbat-i atwar-i iyn dawlat), this is what the seekers should desire. Maybe one person among a thousand attains that felicity. Possessor of such an interaction has the receptivity (musta'id) to attain a complete interconnection (tamm al-munasabat) with the standing shaykh.[27], he succeeds in attracting all the perfections of the standing shaykh within a short time.

Why do you negate rabita? Yes, that[28] is the object towards which one does prostration, but that is not what one prostrates to. If it were so, why are not the imam-niches (mihrab) of the mosques negated?

Only the felicitous (sa'adatmand) ones may manifest such a type (qism) of felicity.[29] In which, at all states, they always consider their focus (sahib) of rabita as their own intermediary (mutawassit) and keep their faces turned onto him at all moments. They are totally unlike those luckless ones who think that they do not need (mustaghni) their own pir, turn their faces away from him, and instead interact with others.[30]

Secondly, you have written about the death of the mother of your children. *Inna li-'llahi wa inna ilaihi raji'un.* We have recited *fatiha* for her. While reciting it, I felt that it was accepted.

Sharia and shaykh

Mawlana Haji Muhammad Azhar told me that for two months, he has been experiencing disturbances (futuri) in his concentration (mashguliy).[31] The taste and sweetness (dhawq, halawat) that was there before is no longer present.

Beloved! Unless there is lack (futuri) in any of these two matters, there is nothing to worry about. They are:

1. Following of the master of the sharia, the prophet (salam)

2. Love and a sincere attitude (mahabbat, ikhlas) towards one's own shaykh

If these two are present properly then even if hundreds of thousands of darkness and muddiness (zulmat, kudurat) are thrown in the inner realm, still then there is nothing to worry about. Because he would not be destroyed as the final result.

On the other hand, he swt forbid (*'Iyadhan ba-'llahu subhanahu*), if there is any lack (noqsan) in either one of these two, then it would be the worst of the bad things. That would still be[32] even if he finds presence and meditative-state (hudur, jam'iyat), for that would be deceptive progress (istidraj) — their final result would be badness. You may beg Hazrat Haqq swt solicitously, so that he grants you those two

[24] i.e., finding that mental image of the pir there in the place of prostration

[25] image

[26] high

[27] And as a result of that interconnection

[28] image of the pir

[29] of a deep rabita

[30] i.e., focus their attention onto other pirs hoping to receive *fayz* from them

[31] in the meditative-state

[32] a bad thing

things, and keeps you firm on them. Because those two things are the foundation of all good deeds (milaku 'l-amri), and the mother of salvation (madaru 'l-najati).

Salam to you, and all the other brothers, especially my old friend Mawlana Abdul Ghafur Samarqandi.

2.6 Maktub 2.31

To Khwaja Sharfuddin Hussain

Religious advice

*All praise is to Allah! Peace on his elect devotees (*Alhamdu li-'llahi wa 'l-salamun 'ala 'ibadihi 'lladhina 'stafa.*)*

Dear son, consider the respite[33] a spoil of war (*mughtanam*). You should not spend it in meaningless pursuits, instead spend it in a way that pleases the Haqq. You should pray the five times salats in a meditative state (*jam'iyat*), and in congregation (*jama'at*), properly performing all its pillars (*ta'dil-i arkan*).

You should not let the night vigil (*tahajjud*) prayer slip away from your hands.[34] Do not give up[35] praying for forgiveness (*istighfar*) in the last hours of night, without a good reason. Do not dream away[36] like a rabbit.[37].

Do not immerse yourself in fun and frolic. Instead, keep the remembrance of death, and the sight of the last world before your eyes. Shun this world, and instead face the last world. Only when there is a dire need, engage with this world. Spend the rest of your time on the matters of the last world. In short, make your heart free of all captivation of the ma sewa. And keep your outer body shining (*mutajalli*) through the rules of the sharia. *This is the work, all else is a trap (*Kar-i iyn ast, va ghair iyn hameh hech*).* Everything else is fine, and peace.

2.7 Maktub 2.32

To Mirza Qalijullah

When the inner realm gets disturbed

After *hamd, salawat, tablighi 'l-da'awat*! Your consoling letter arrived. *Inna li-llahi wa inna ilaihi raji'un.* By help from Allah, we are also well-pleased at his settlement (qada). I hope you would be well-pleased as well. And via dua and reciting fatiha, assist[38] .

Second, I am delighted to hear about your release from prison. Of the two painful matter, one has been mitigated. *Li-'llahi*

[33]that you have been given by he swt, i.e. your lifetime, as a priceless opportunity as if

[34]The general rule in all tariqas that all tariqa-followers must take permission from their murshids to do any nafl salat including tahajjud. But in Naqshbandi tariqa, it is spiritually harmful for a disciple to pray tahajjud without until he has reached a sufficiently high level. At that point, his competent shaykh may give him *ijazat*, permission. c.f. maktub 2.57

[35]the practice of

[36]your life

[37]The rabbit sleeps with its eyes open. All what happens then is a dream to him, although it did happen. Instead, be constantly aware that you'd die one day, and face he swt, and prepare for it

[38]the dead

subhanahu 'l-hamduw wa 'l-minnatu 'ala dhalik.

You have complained on the meditative-state (jam'iyat) of the *batin*, inner realm. Yes! Outside commotion (tashattut-i zahir) does greatly disturb (ta'thir-i 'azim) what goes on in the inner realm (tasarruf-i batin). When you are sensing darkness within your inner realm, try to mitigate the damage via repentance and the seeking of forgiveness (tawba, istighfar). And when a terrible form (surat-i ha'ilah) is manifested, try to cast it out via the formula of exaltation (kalima-i tamjid), *La hawla wa la quwwata illa bi-'llahi 'l-'aliyyu 'k-'azim.* For that time, repetition of the *mu'audhutain*, two refuge-seeking suras[39] is enough.

The rest of the matters deserve praising. *Li-'llahi subhanahu 'l-hamdu wa 'l-minnatu da'imaw wa 'ala kulli hali. Wa a'udhu bi-'llahi subhanahu min hali ahli 'l-nar.*

These days I am physically weak, and so I could not write in detail. May Hazrat Haqq swt grant us and you firm standings on the wide boulevard of the Mustafan sharia (*Hazrat-i Haqq swt ma va shoma ra bar jaddeh-i shari'at-i mustfawiyyati*), *'ala sahib-ha al-salawatu wa 'l-salamu wa 'l-tahiyyatu*, (*istiqamat karamat farmayad*), *Wa 'l-salam.*

2.8 Maktub 2.33

To Mawlana Muhammad Salih Kulabiy
Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa!

[39]Sura Falaq, and Nas

Love of he swt
Beloved is always loved by the lover

Brother Muhammad Salih! You may know that that the beloved is beloved in every moment and state in the gaze (nazr) of the lover, instead in reality. Even when he gives pain (iylam) he is still the beloved, and when he gives bliss (in'am) he is still the beloved. For most of the friends of Allah who have been ennobled by the felicity of love (bedawlat-i mahabbat musharraf), that love increases more when they experience pain than when they experience bliss. Or that love is equal in both instances. On the other hand, for a select few (dar nazr-i aqall), the interaction is the other way around. I.e., those walis attain more love when he swt gives them pain than when he gives them bliss. A good faith towards the Beloved alludes towards this high felicity. Even that, if the beloved puts a knife onto the throat of the lover, and cuts off all his limbs, the lover still conceives (tasawwur) that it is ideticall to his own rectification and wholesomeness (salah).

When such a measure of good faith (husn-i zann) is realized, hatred (karahat) towards the act of the beloved goes away from the sight of the lover. And the lover receives the love of the person (mahabbat-i dhati) — a love that is specific to the lover of the nurturer of the cosmos (makhsus beh habib-i rabb al-'alamin), and is free from all relationships and crossing-overs (nisbat, i'tibarat). At that time, that lover finds more pleasure and joy (iltidhadh, farah) when he swt gives him pain (iylam) than when he gives him bliss (in'am).

I surmise that this station is above the station of good-pleasure (rida). Because on the station of good-pleasure, merely the hatred towards the act of the beloved, when he gives pain (karahat-i fa'al-i iylam-i mahbub), goes away whereas here he additionally receives pleasure (ladhdhat). And the more and higher he finds pain from the beloved, the more peace and pleasure (farah, surur) that the lover finds. *Vive la difference* between these two.

When, the beloved, in the gaze of the lover, instead within the nafs[40] (dar nazr-i muhibb bilkeh dar nafs-am), in every moment and every state (hameh waqt, hal), is the beloved, as the result, necessarily, the beloved, in all moments and in all states (hameh waqt, hal), in mystic vision and in the nafs[41] (dar waqi'a va nafs-am), would be deserving of praise and actually praised (mahmud, mamduh).

Therefore, both when the beloved gives pain and when he gives pleasure, the lover finds him worthy of praise(madih) and sings praise-songs extolling the [42] (thanakhan-i uw). It is for this reason that the true lover (al-muhibbu 'l-sadiqi) may be called the truthful (sadiq) and the truth-realized one (masduq)[43,44].

Allah should be glorified at all situations (Alhamdu li-'llahi rabbi 'l-'alamina 'ala kullu halin). That lover is included among the praisers of the exalted lord (Wa yasiru hadha 'l-muhibbu mina 'l-hamidina lahu subhanahu). I surmise that praising is superior to gratefulness (maziyat-i hamd az shukr) is because the bliss-giving by the bliss-giver is observed in gratefulness (dar shukr in'am-i mun'im malhuz ast). And that[45] is a quality (sift), instead an action (fa'al).

On the other hand, within[46] praising (dar hamd), the focus is onto the handsomeness and beauty of the praised thing (husn, jamal-i mahmud). And that beauty may be related to the person, attributes, or acts (dhatiyan, wasfiyan, fi'liyan)[47]. Or that beauty may be related to he swt's bliss-giving (in'aman) or pain-giving (iylaman). Because his pain-giving (iylaman), like his bliss-giving (in'aman), is handsome (hasan).

Therefore (Fa), it is within the praise-song (thana) (fi 'l-thana'iy) that praising

[40] of the lover
[41] of the lover
[42] beloved

[43] because when the true lover expresses pleasure at bad things happening to him, he is not faking it, instead he is actually experiencing pleasure. As a real life example, I read in the biography of the late sufi saint of Bangladesh Khwaja Baba Enayetpuri Naqshbandi-Mujaddidi that he never prayed for his children. Once his child was very sick and he was asked to pray for the child by his devotee, and he answered that for his objects of his deepest affection, e.g., his children, he would prefer that his beloved does whatever his beloved wills instead of he praying otherwise and trying to impose his own will on his beloved, i.e., he swt
[44] Saifuddin, p. 124
[45] focusing onto bliss
[46] the act of
[47] of the praised thing

(yakunu 'l-hamdu)

1. gets grown more (ablagha)
2. gets brought together more with respect to the degrees of handsomeness and beauty (ajma'a li-'l-maratibi 'l-husni wa 'l-jamali), and
3. abides in both the states of peace and enmity (abqa fi 'l-halati 'l-sara'iy wa 'l-darraiy).

On the other hand, gratefulness is the opposite of that [48]. Because even when that [49] is defective (fa-innahu ma'a qusurihi), still that[50] sets down fast (sari'u 'l-zawali). Instead, that[51] is on the path of destruction (wa 'ala sharafi 'l-halaki). Because as soon as prize-giving sets down and beneficence gets killed, that [52] also sets down (bi-zawali 'l-in'ami wa halaki 'l-ihsani).

Hubb, Mahabbat, Rida: Ranks

Hubb, mahabbat: Mujaddid is differentiating between these two terms. And I need further research to understand what he means exactly and decide on an accuarate translation. So I am leaving them in the transliterated form for now

Question: You have written previously in several maktubs that the station of good-pleasure (rida) is above the station of mahabbat and the station of hubb. On the other hand, now you are writing that this current station of mahabbat is above the station of good-pleasure (rida). How to rationalize these?

Answer: These[53] station of mahabbat and station of hubb, are beyond (wara) those two previous stations of mahabbat and hubb. Because those[54] stations are composed of nisbats and crossing-overs (mushtamil bar nisba wa i'tibarat). And they are in both undifferentiated and differentiated manners (ijmalan, tafsilan). And it is such even if that mahabbat is called mahabbat-i dhati, and that hubb is conceived as hubb-i dhati. Because there it is nothing but the way of looking[55] (qat'i nazr) in observing the modes and crossing-overs (az mulahaza-i shu'un, i'tibarat). On the other hand, this station is its opposite. It is devoid (mu'arra) of all nisbats and "channels of communication" (idafat)[56] as it has been described previously.

What I have included in several maktubs is that above the station of good-pleasure (maqam-i ridha), there is no room for anyone except the seal of the rasuls (slm), to step on. I guess that it is a description of this station, which is exclusive (makhsus) for the seal of the rasuls (SLM). Allah teaches the realities of the matters, all of them.[57]

[48] praising
[49] praising
[50] praising
[51] praising
[52] praising

[53] two newer stations, i.e., the
[54] two older
[55] cf. Aftabi translation
[56] that's how Aftabi translates idafat interpretively
[57] i.e. Mujaddid meant that none may step above thet supreme level but the seal of the rasuls (slm). However, there can be several sublevels within that supreme level. And others may climb from a lower sublevel within that supreme level to a higher sublevel.

Hatred in the zahir and good pleasure in the batin

You should know that zahir being hateful does not contradict batin being well-pleased (karahat-i zahir munafiy-i rida-i batin nist). And apparent bitterness (mararat-i surat) does not negate true sweetness (halawat-i haqiqat). Because the zahir and the outer form, *surat* of the perfect knower (zahir va surat-i ‘arif-i kamil) have been derived from human attributes (sifat-i bashariyat). And those two[58] are kept in that way so that that that[59]

1. becomes the dome that covers his perfections (qibab-i kamalat),

2. creates a situation for his testing (ibtila) and

3. keeps truth commingled with falsehood (muhiq ba mubtil mumtazaj).[60]

Perfect knower: Zahir vesus batin The analogy that the zahir of that perfect knower has with his batin — it is the same analogy that clothes have with the man who wears those clothes. They[61] estimate this outer form of the gnostic (iyn surat-i ‘arif) as hard (biy-basran) as the mountain (biy-basran dar rang-i koh), and equate it with their clothes (jamah). And they imagine (khiyal) that[62] to be like their own essence-less outer forms (mithl-i suwwar-i biy-haqa’iq-i khod). Therefore, necessarily, they come onto the station of denial (inkar).[63]

And they earn deprivation (hirman kasb miynamayand).

Peace to him who walks onto the path of guidance and firmly follows the Mustafa (*Wa ’l-salamu ‘ala mani ’ttaba’a ’l-huda, wa ’ltazama mutaba‘ata ’l-mustafa*).

2.9 Maktub 2.34

To Nur Muhammad Tihari

he swt: Neither Inside Nor Outside the World

All praise is to Allah! Peace onto his elect devotees (Alhamdu li-’llahi wa salamun ‘ala ‘ibadihi ’lladhina ’stafa). You letter has reached me. What you have written on attaining states profusely has come to light. You may know that in the way that Hazrat Haqq swt is not inside (dakhil) the cosmos (‘alam), in the same way, he is not outside (kharij) the cosmos either. In the way he is disjoint (munfasil) from the cosmos, in that same way, he is not joint (muttasil) with the cosmos.

He swt indeed has many attributes but the attributes of entrance, exit, disjunction and conjunction (dukhul, khuruj, infisal, ittisal) have been snatched away (maslub) from him. So he swt has to be sought as empty (khali) of these four attributes.

[58] forms

[59] i.e., that humanness of the zahir and surat

[60] a commingling that is needed for the testing that takes place in this world

[61] i.e., the people lacking insight

[62] outer form

[63] i.e., they deny that sainthood of the perfect gnostic as the result of putting down that outer form of the gnostic cf. Aftabi

And it is outside (berun) these four attributes that his receipt (yaft) should be found (bayad yaft).

Even if only a little bit of the color (rangiy) of these attributes is commingled (mumtazij),[64] then that[65] should be conceived as a thing captivated by the shadows and the analogies (gereftariy-i zilal, mithal). Instead, he swt may be sought as beyond any analogy (bimithl) that is free of any dust particle of reflection (gardiy az zilliyat). And an unqualified conjunction (ittisal-i biychuniy) with that degree should be set up (ban martaba paida bayad kard).

This felicity is the fruit of the companionship (natija-i suhbat)[66]. This may not be explained via speech or writing. If it is written down, who would realize it? Or who would receive it? Remain diligent in your work. Keep on wrtiting on your states, until we meet. *Wa 'l-salam.*

2.10 Maktub 2.35

To Khwaja Muhammad ‘Abdullah, son of his pir

Bismi 'llahi 'l-Rahman al-Rahim. After praise to he swt, giving benediction to the blessed prophet and conveying invitation (*hamd, salawat, tablighi 'l-da‘wat*), you may know that your blessed letter has arrived. And I am delighted to read it.

Naqshbandi presence

You have written that you have attained the nisbat of the presence, and that [67] has grown overpowering (shumul-i nisbat-i hudur va istila-i an indiraj yafteh bud) — it is very good and blessed (nik va mubarak ast). This felicity that you have received in mere three months, if in other silsilas that is attained in ten years, they count it as a magnificent bliss (ni‘amat-i ‘uzma). And conceive it as a magnanimous matter (amr-i ‘azim). You may be grateful for this bliss.

I know that by your innate nature (fitrat) your focus is high. And even when you would be praised for this possessing such a state[68], your heart would still remain free of even a taint of pride — that is why I am revealing this bliss. *If you are grateful, I would increase it for you (La'in shakartum la'azidatakum)*[69].

Disciple experiences Tawhid

You have written that the beginning stages (peshgah) of tawhid has appeared. This felicity is also blessed (mubarak). Accept that state with adab. When this state[70] is predominant (ghalba), keep a keen focus onto the adab of the sharia and pious activities (nik mura‘at). And be diligent in observing the duties of slavehood (huquq-i bandegi) properly . You may know that if this game of magic (iyn sha‘bdeh) is true and correct.[71], then it happens due

[64] with that he swt

[65] he swt

[66] of the *kamil-i mukammil* pir cf. Amritsari

[67] nisbat

[68] i.e., possessing such an exalted state as the Naqshbandi presence

[69] Q

[70] of tawhid

[71] i.e., if this vision of tawhid is a true vision. Because it could be also be a fake vision that is

to the overpowering love for the beloved (bewasteh-i istila'-i mahabbat-i mahbub) Because whatever that the said lover sees and knows (biynad, danad) is the beloved. Except that beloved, he does not see anything, or know anything. And from whatever source he attains pleasure or tasting (ladhdhat, dhauq), he relates that[72] to his own beloved.

In such a situation, that lover indeed witnesses manyness (mash-hud-i muhibb kathrat ast) but as one single thing (be-'unwan-i wahdat). Therefore, annihilation fails to realize in that homeland. Because within annihilation, witnessing of manyness is uprooted completely (raf'-i shuhud-i kathrat bilkul) due to the overpowering witnessing of one single thing (bewasteh-i istila-i shuhud-i wahid). This is still called annihilation because the manyness of contingent things is not witnessed ('adam-i shuhud-i kathrat-i mumkinat)[73].

Reality of fana

On the other hand, the reality of fana is attained at that time when for that lover, the manyness of the names, attributes, modes and crossing-overs (asma, sifat, shu'un, i'tibarat) totally go away from the sight (nazar). And nothing but the absolutely one disengaged person (ahadiyat-i dhat-i mujarrad) (swt) comes into notice or consideration (malhuz, manzur). The reality of the completion (tamam) of the *sayr ila 'llah* becomes resplendant (jalwah) here. And the release from the captivation to the shadows (khalasiy az gereftariy-i zilal) forms its form on this station in a complete (bilkul) manner.

And at this time, a channel of communication[74] with the prototype of the prototypes (asl-i usul) is established for the lover. And from being the person who points at (dal), [75] arrives on the station of the person being pointed at (madlul). And he ascends ('uruj) from knowing ('ilm) to direct realization ('ain), and from ears (gush) to the lap (ghush). Then naked arrival (wasl-i 'uryan) happens for him. This keeps happening like this and like this, and still like this and like this (wa kadha).[76]. There is no room for saying anything but via hint and allusion (ramz, isharat).[77]

'Ainu 'l-yaqin

Son of my master (makhdumzadeh)! You have asked me for a clarification on that.*'ainu 'l-yaqin* Do you think that *'ain* is able to enter within knowledge ('ilm)? It is problematic. In order to make you aware, what do I do? And what do I say? And what measure do I take? I fail to understand. However, if, by your grace, you pardon me , and instead of seeking knowledge

engineered via excessive chanting, and imposition of vision of tawhid forcefully onto oneself

[72]source

[73]because although that manyness goes away in some measure but still that manyness is not uprooted completely and a little bit of that manyness remains cf. Aftabi

[74]channel of communication is the interpretive translation for *mu'amala*, c.f. Aftabi

[75]the lover

[76]In this way, from farness to nearness, and from nearness to neararness, and on towards union in a manner that is beyond idea and imagination cf. Aftabi

[77]And even that happens very briefly and indirectly, c.f. Aftabi

(talab-i 'ilm), seek state (talab-i hal), only then I may find resolution to that problem.

Sir! The two questions you have asked, they show hints of your high innate nature (buland fitrat). The question 1 is on the description of elect types of *'ainu 'l-yaqin* and it has been answered already.

Ta'wil of mutashabihat verses

The answer to question 2 is even finer (daqiqtar) than the answer to question 1, and it is more hidden (pushidehtar). It deserves to be kept concealed (istitar) instead of being manifested (zuhur). And disclosure of the knowledge of the mystical interpretation of the allegorical verses (Wa izhar-i 'ilm-i ta'wil-i mutashabihat) is allusion towards the interactions (kinayat az mu'amalat)[78] that is exclusive to the prophets (AS) — the prophets communicate that way with he swt.

Maybe only a few people among the ummats have attained a portion of that knowledge as followers and heirs (tab'iyat, warathat) of the prophets (AS). And in this world the face-veil has been taken off from their beautiful faces. However, I hope that it the later times a large number of ummats would be ennobled by that felicity as followers of the prophets (AS)[79].

I am only realizing that in this world, several more people, apart from those few people, may be ennobled by this felicity but still they would not be given the knowledge of the reality of this interaction ('ilm behaqiqat-i mu'amala)[80]. And its hidden meaning (ta'wil) would not be unveiled onto them.

In summary, those other people would attain the *ta'wil* of those mutashabihat verses but they would not know what they have attained (nadanad keh cheh hasil darad). Because the mutashabihat verses are[81] the allusions

towards the interactions (kinayat az mu'amalat)[82]. Therefore, it may be that such interactions indeed happen with them but the knowledge of such interactions are not in their lot. I have witnessed such interactions indeed with respect to one person related to me, what would I say about the others? This question by you has made me hopeful of this matter. Dua: *Rabbana! Atmim lana nurana waghfir lana, innaka 'ala kulli shay'in qadir*[83]. *Wa 'l-salam.*

2.11 Maktub 2.36

Note: Most of the maktub discusses the virtues of the companions and counters the Shia calumniation. And the last part discusses the virtue of the ahl-i bait, but they

[78] Here *mu'amalat* refers the hidden communications that the prophets have with Allah, cf. Aftabi

[79] Alludes towards

1. the Mujaddidi belief that the Mujaddid and his elect followers are the highest walis after the companions
2. the hadith: *Ulama of my ummat are like the prophets of the tribe of Israel* which again alludes that the most eminent ulama, e.g., the Mujaddid and the preeminent saints of his lineage, they are virtually as highly-ranked as the lesser nabis

[80] i.e., this elect knowledge

[81] merely

[82] here the term *mu'amalat*, interactions refers to the *hidden communication* that the prophets had with Allah cf. Aftabi

[83] Q.Tahrim.8

being skipped. Only a few interesting portions are being translated here.

Bismi 'llahi 'l-Rahman al-Rahim. After praising he swt, offering benedictions to the prophet, conveying the invitation hamd, salawat, tablighi 'l-dawati), you may know that the love of the dervishes, rabita and friendship (ulfat) with them, the ardent desire to hear the sayings (raghbat-i istima') of this exalted tribe, and inclining towards the way of behavior of this exalted grade (mil beh awda' wa atwar-i iyn tabaqa-i 'aliya) — it is a magnanimous bliss from he swt (ajall-i ni'am-i khodawandi).

Is Shiism love of people of the household?

Note: Many people mistakenly think that the difference between the Sunni and Shia is that that the Shias love the ahl-i bait, whereas the Sunnis don't. This excerpt from the maktub clarifies this issue.

Many ignoramuses don't consider the mainstream Sunni congregation as lovers of Hazrat 'Ali (raj), instead they hold that it is only the Shias who love him. Love of Hazrat 'Ali (raj) is not Shiism, instead rejecting the three caliphs is Shiism. Indeed, opposing the three caliphs is disliked and culpable (madhmum, malam). As Imam Shafi'i said,

If Shiism were the love of the progeny of Muhammad
Let the world be my witness, "I'm a Shia"

Law kana rafdan hubbu ali muhammadin
Fa-yash-hadi 'l-thaqalani anni rafidiy

Many people believe that the love of the progeny (al) of Muhammad is Shiism. If one calls it Shiism, it is not the above-mentioned Shiism[84]. And it is not at all blameworthy. Instead, Shiism is blameworthy because it blames the rest of the companions, not because of its love[85]. Therefore, the lovers of the ahl-i bait of the rasul of Allah (salam) are the ahl-i sunna. Truly they are the troops (guroh) of the ahl-i bait.

Shias claim themselves to be the lovers and the troops of the ahl-i bait. If they would not limit that love to only a few of the ahl-i bait and hold enmity with the rest, but instead would honor all the companions.[86]

And hold that the problems, fights etc. that took place within them took place in good faith, then they would still be within the ahl-i sunnat, instead of being either Shia or Khariji. In summary, Kharijism is the lack of love for the ahl-i bait, whereas Shiism is opposing the companions. On the other hand, Sunnism is love of the ahl-i bait, and along with it, honoring the companions — both at the same time.

A just and wise man ('aqil-i munsif) would never prefer opposing the companions over loving them. And instead would love them as the rasul (SLM) loved them, as he (SLM) said,

[84] i.e., it is not a blameworthy form of Shiism. Instead it is only a metaphorical form of Shiism

[85] i.e., its love of the progeny of Muhammad (SLM)

[86] In the end of this maktub, the Mujaddid clarifies that the ahl-i bait includes all the wives of the rasul including Hazrat 'A'isha, and the other pious wives of the rasul (slm), and several more

> Whomever loves them, he loves them due to his love for me, and whomever holds enmity with them, he holds enmity with them due to his enmity with me (Man ahabbahum fa-bihubbiy ahabbahum, wa man abghadahum fa-bibughdiy abghadahum).[87]

Let's come to the crux of the matter and ask that when the ahl-i sunna holds that love to be a part of their faith, how can one imagine that they do not love the ahl-i bait? Instead, they believe that this love is part of the faith (iman) and final peacefulness (salamatiy-i khatima)[88] depends on the firmness of that love.

My father was a scholar of manifest and non-manifest (zahir, batin) knowledge, he frequently used to exhort towards the love of ahl-i bait. And he used to say that this love has a great right (madkhaliyatiy-i 'azim) in the *salamatiy-i khatima*, so one should nurture that love carefully. I was present during his passing away, and when the final moment arrived, and his worldly sensation was going away, I reminded him that saying of his, and asked him about that love. Even in that 'time when one forgets oneself' (biy-khudiy), he said, *I'm drowned in the love of the ahl-i bait (Ghariq-i mahabbat-i ahl-i bait-am).* So I expressed gratitude to God (khoda), *'azza wa jalla.*

Love of the ahl-i bait is the capital-stock (sarmayah) of the ahl-i sunna. The opposers (mukhalifan)[89] are fail to take note (ghafil) of this. And are ignorant of the middle ground.[90] Instead, they, the Shias, have chosen the side of excessiveness (ifrat). And conceiving (angushteh) not being excessive (ma wara-i ifrat) as deficiency (tafrit). They have cast the[91] *kharij*, outside.[92] And blamed them as kharijis.

They[93] are not aware that there is a middleline (hadd) in-between excess (ifrat) and deficit (tafrit). And that[94] is the center of reality (markaz-i haqq) and homestead of truth (mawtin-i sidq). And that[95] is the lot of the ahl-i sunna. I proclaim my gratitude to Allah for keeping me with them (Shakara 'llahu ta'ala sa'yahum).

Indeed, it is this ahl-i sunna that killed the kharijis and uprooted the enemies of the ahl-i bait. At that time, there was not even a name or sign of the Shia. Even if it were, it was near nil. So, in their corrupt (fasid) conception, they held the lovers of ahl-i bait to be the Shia. And as a result, they called the ahl-i sunna wa 'l-jam'a Shia. Even more surprising that some times they include the ahl-i sunna within the Kharijis — when the ahl-i sunna does not love the ahl-i bait more than the limit. And some other times, they call the lovers who are ahl-i sunna Shia when they come to know of the depth of their love. As a result, due to their ignorance, they conceive and estimate high level friends (awliya-i 'izam) of the ahl-i sunna Shia when they speak out their love for the ahl-i bait, and express their love for the progeny of Muhammad. At the same

[87] hadith
[88] passing away with iman
[89] i.e., the Shia
[90] in that love
[91] true ahl-i sunna
[92] i.e., outside of the group who love the ahl-i bait
[93] Shias
[94] middleline
[95] middleline

time, they determine many honored ulama of ahl-i sunna to be Khariji who forbid being excessive in that love, and take care to keep the honor of the three caliphs. Woe to them, a thousand times for their unbridled arrogance. May Allah save us from both excessiveness or deficiency in that love. Amin!

Unveiling on 'A'isha: Bestowal of merit for meals

A few years ago, my habit used to be that when food was cooked[96], I used to send it as tributes specifically onto the holy spirits of the prophet's family (makhsus beh ruhaniyat-i mutahhara-i ahl). Along with the merciful nabi, I used to include Hazrat 'Ali, Hazrat Fatima, Imam Hasan, and Hussain (AS). One night I saw in a dream, *The merciful nabi was present. I presented salam to him but he ignored me, instead turned the face onto another direction. And he told me,* I eat my meals in the house of 'Ayisha. And if one sends food for me, let him send it to the house of 'Ayisha. *Then I understood that the reason that the rasul did not face-turn onto me is that that I didn't share the meal with Hazrat 'Ayisha*[97]. Since then, during the sending of the merit, I included mother 'Ayisha, instead, all the other pious wives (azwaj-i mutahharat)[98] as well since they are also ahl-i bait. And I prayed via the connectorhood (tawassul) of the entire ahl-i bait.

[96]and served

[97]i.e., during the bestowal of merit of the meal, I failed to mention her name

[98]of the rasul

Ijtihad of rasul is error-free

Question: If the possibility of error lies in ijtihadi matters, how can one have confidence (wuthuq) in the rulings of the sharia that are narrated from the rasul?

Answer: The ijtihadi rulings of that era in the second state[99] (thaniy-i al-hal) has become the rulings sent down from the heavens (ahkam-i munazzila-i samawat). Because it is impermissible for the prophets to persist in error (bar khata muqarrar dashtan).

After the settling down of the istinbat-derived ijtihad (thubut-i ijtihad-i mustanbitan) and the difference in their doctrines (ikhtilaf-i ara'i iyshan), whatever ruling that was sent down from Haqq (JA), it would separate the correctness from error (sawab ra az khata) and distinguish the followers of truth from the followers of falsehood.

Therefore, the ijtihadi rulings established in the era of the rasul (slm) after wahy was sent down — that distinguished correctness from falsehood (tamayyuz-i sawab az khata') — they became incontrovertible and well-settled (qat'iy al-thubut) and lost all predication of error (ihtimal-i khata). As the result, the rulings that realized well-settledness (beh thubut pivistand) in the prophetic era, they became incontrovertible (qay'iy) and well-preserved from any predication of error (ihtimal-i khata mahfuz). Because they have been established by incontrovertible wahy from the beginning to the end.

However, the purpose behind finding out these rulings via ijtihad and istinbat is that

[99]rulings made by the prophets clarifying the wahy

that the mujtahids and mustanbits attain lofty degrees (darajat-i karamat hasil) receive high ranks. And commensurate to the difference in their degrees, the people of error and the people of correctness (nukhtiy, musib), they both attain merit (thawab yaband). Therefore, the mujtahids of that era have attained lofty degrees in the ijtihadi matters of that age. Moreover, after wahy was revealed, those rulings have become incontrovertible rulings (hukm-i qat'i).

On the other hand, after the age of wahy is over, those ijtihadi matters have become questionable (zann) matters instead. It's a a duty to practice them but it is not required to believe in them. I.e., if one disbelieves in them, one would not turn into an infidel. Still, if it is the ijma of the mujtahids, it is imperative to believe in them as well.

Treat Ahl-i bait well

I am ending this maktub by writing a gracious epilogue on the excellence of the ahl-i bait.

Hadiths on the virtues of the ahl-i bait:

1. Dailami narrated from Abi Sa'id that rasul said, *He who gives me pain on account of my family, Allah gets angry on him (Ishtadda ghadabu 'llahi 'ala man adhabiy fi 'itratiy)*

2. Hakim narrates from Abi Huraira that the rasul said, *After me, he who would treat my family well, he is the best among you (Khairikum khairikum li-ahiy min ba'diy)*

3. Ibn Abbas narrates from 'Asakir that the rasul said, *He who would benefit my family, I would return it in the day of resurrection (Man sana'a ila ahla baitiy birran, kafa'tuhu 'alaihi yawma 'l-qiyamati).*

4. Dailamiy narrates from Ibn 'Adiy that the rasul said, *He would be steadfast on the path who would be extreme in his love for my family and my companions, (Athbatukum 'ala sirati, ashaddukum hubban li-ahli baitiy wa li-ashabiy)*

he swt (ilahi)! By the right of Bani Fatima
May I end proclaiming iman
Hear my cries or not
My two hands are on the hem of the clothes of progeny of rasul

Elahi! Be haqq-i baniy Fatima
Keh bar qawl-i iman kuniy khatima
Agar da'watam radd kuniy dar qabul
Do dast-i man dar[100] daman-i[101] al-i rasul

Wa sallalahu ta'ala 'alaihi wa 'alaihim wa 'ala jami'i ikhwanihi mina 'l-anbiya'i wa 'l-mursalina wa mala'ikati 'l-kirami 'l-muqarribina wa 'ala sa'ir-i 'ibadi 'llahi 'l-salihina 'l-muqarribina.

[100] Both Amritsari and Naushahi says "Man wa dast war daman-i al-i rasul" but that must a copying mistake in the original handwritten manuscripts

[101] Steingass interprets daman as skirt, hem, foot of a mountain. I.e. this line means "following them obsequiously"

2.12 Maktub 2.37

To ‘Abdul Hai who has compiled this noble *Maktubat.*[102] *Bismi ’llahi ’l-Rahman al-Rahim.*

Pleasant kalima

There is nothing more beneficial (nafi‘tar) than the kalima *La ilaha illa ’llah* in calming down the anger (taskin-i ghadb) of the rabb. Therefore, when the anger of the one who puts sinners into hellfire get pacified by this kalima, lesser sins would certainly be pacified by that well. And why would not it be pacified? Via the repetition of this holy kalima, the slave negates the ma sewa and turns the face away from all those thing and instead makes the true object of worship (ma‘bud bar haqq) into his qibla of attention (tawajjuh).

The slaves get captivated by and tunr their faces onto all different things (tawajjuhat-i shatta) and that is the cause of anger. And if that [103] goes away, then the anger also goes away — And there is not, so there is not (Wa laysa fa-laysa). You witness it in the world of metaphors (‘alam-i majaz)[104] as well.

When a master gets dissatisfied onto a servant of his, he gets angry on the servant. If that servant, due to his own good upbringing (husn-i nasha’h), returns from looking at the things that are other than (ma sewa) his own master, and instead focuses onto his master fully, i.e., puts himself onto the hands[105], at that time, necessarily, compassion and mercy (shafqat, marhamat) arises in[106] towards his servant and the master’s anger and pain (ghadb, azar) goes away.

I am finding this pleasant kalima as the key to the treasury of ninety-nine parts of the mercy of Allah that has been kept as reserve for the last world.[107] I am finding that there is nothing better than this holy kalima for removing the darkness of infidelity and the muddiness of ascribing partners to he swt (zulmat-i kufr, kudurat-i shirk).

If one believes in this kalima and attains just a little bit of iman, even if he does the evil practice of infidelity and ascribing partnership to divinity (kufr, shirk), still I hope that by the intercession (shafa‘at) of this pleasant kalima, he would come out of the torture, and be saved from eternity in hell (khulud-i dozokh). It is like that that for this ummat, the intercession of Muhammad the rasul of Allah (SLM) is most beneficial (anfa‘) and strongly effective in pushing away the penalties due to the rest of the major sins (dafa‘-i ‘uqubat-i sa’ir-i kaba’ir).

I am saying that the major sins of this ummat, because the earlier ummats used to do only a few major sins, even that they used to commingle the rites of infidelity and the wickedness of *shirk* (imtijaz-i rusum-i kufr, radha’il-i shirk) only rarely. Therefore, it is this ummat that is more needy of intercession. Within the earlier ummats, there was one group who were persisting (musir) on infidelity while there was another group who attained sincere (ikhlas) iman and used to properly perform the duties (imtithal-i awamir) and stay far away

[102] i.e., volume 2
[103] captivation
[104] the real world cf. Aftabi
[105] of the master
[106] the master
[107] cf. hadith

of the prohibitions.

On the other hand, this ummat would have been destroyed for their sins if they did not have intercessors like

1. this pleasant kalima, and
2. the final prophet.

Ummat sins
And rabb forgives

Ummahu mudhribatun
wa rabbu ghafirun

For this ummat, he swt would need to spend so much acts of erasing and forgiving ('afw, ghufran) that I do not know if that much would be needed for all the previous ummats added together. It seems that ninety-nine parts of the mercy has been kept in reserve for this ummat.

Needy of grace
Are the sinners

Keh mustahiqq-i karamat
Gonah karanand

When

1. Haqq swt loves to blot out and forgive[108] ('afw, maghfirat) the most, and
2. there is no other locus of application (muddah) for blotting out and forgiving anywhere else except this ummat that is so full of defects

as its necessary consequence, this is the best of the ummats (khair al-umam). Morever, this pleasant kalima, which intercedes for them, has become like the most excellent (afdal) zikr[109]. And their interceding prophet (slm) has received the epithet *Prince of the emissaries (Sayyidu 'l-anbiya) (slm). (Fa-ula'ika yubaddilu 'llahu satyyi'atihim hasanatin wa kana 'llahu ghafuran rahima)*[110]. Yes! *Arhamu 'l-rahimin* is such. And *Akramu 'l-karimin* was such.

To the generous lord
no task is hard

Ba kariman
karha dushvar nist

This is easy for Allah(*Wa kana dhalika 'ala 'llahi yasira*).[111] Our lord! Forgive our sins and the extremism in our deeds, and make our feet steadfast, and help us against those who stand against faith (*Rabbana 'ghfirlana dhunubana, wa israfna fi amrina, wa thabbit aqdamana wa 'nsurna 'ala 'l-qawmi 'l-kafirina*).[112]

Excellence of pleasant kalima

Listen to the excellence of this kalima again. Rasul (salam) said, *He who says* La ilaha illa 'llah *would enter paradise (Man qala* La ilaha illa 'llahu *dakhala 'l-jannata)* Short-sighted (kota-nazari) people get surprised at this saying, and wonder, *How can can enter paradise by proclaiming* La ilaha illa 'llah *only once?* They are unaware of the baraka and excellence of this kalima.

I am feeling that if in exchange for reciting this pleasant kalima only once, all the sins of the entire world were to be forgiven and the people of the world were to be

[108] sins
[109] Hadith
[110] Q.Furqan.70
[111] Q.Nisa'.30
[112] Q.Al-'Imran.147

sent to paradise, there is room for it. Additionally, it is being observed that if the baraka of this holy kalima were distributed to all the people of the world, it would be enough for them for eternity of eternities (abad al-abad). And[113] would keep their thirst quenched.

Even more, to this pleasant (tayyiba) kalima, if the holy (muqaddasa) kalima *muhammadu 'l-rasulu 'llah* is added, the message of *tauhid* is made to spread (tabligh). And risalat and walayat are brought near. The combination of these two kalimas brings together kamalat-i walayat and nubuwat. And[114] are the guide on the path of these dual felicities. It is this[115], which purifies walayat from the darkness of the shadows (zulmat-i zilal). And brings[116] to the higher degree (daraja-i 'ulya) of nubuwat[117].

O Allah! Do not forbid us from the baraka of this pleasant kalima. And keep us steadfast onto it. And when we die, allow us to be in a state that we are attesting its truth. And muster (hashr) us[118] with those who attest this[119]. And grant us paradise by its reverence, and by the reverence of the missionaries who spread this[120]. (*Allhumma la-tahrimna min barakati hadhihi 'l-kalimati 'l-tayyibati. Wa thabbitna 'alaiha. Wa amitna 'ala tasdiqiha, wa hshurna ma'a 'l-musaddiqina laha. Wa adkhilna 'l-jannata bi-hurmatiha wa bi-hurmati muballighiha*), *'alaihimu 'l-salawatu wa 'l-taslimatu wa 'l-tahiyatu wa 'l-barakatu.* When the faculties of seeing and walking (nazar, qadam) weakens and aspiration (himmat) lessens, and only that interaction takes place, which is with the absent realm (mu'amala beh ghaib-i sirf),[121] at that time, that path can't be crossed without the office of the noble kalima, *La ilaha illa 'llah Muhammadu 'l-rasulu 'llah.* There, if one recites that kalima only once, the salik, via the reality of this kalima, one makes an[122] footstep on that path. And via this footstep, the salik proceeds far away from himself, and attains such a nearness that every dot of that nearness is many times more and larger than the entire circle of contingentness (da'ira-i imkan). Therefore, it is via written description that the excellence of the zikr of this holy kalima can be realized. The entire world is a small and worthless thing when compared to it. Alas! If it were like a drop when compared with the all-encompassing sea. However, the magnificence ('azmat) of this pleasant kalima is commensurate with the degree (darajat) of its reciter. The higher is the degree of the reciter, the more is the manifestation of the magnificence (zuhur-i 'azmat) of the reciter of this holy kalima.

More you see his beautiful face

[113] that baraka

[114] these dual kalimas

[115] second kalima

[116] the salik

[117] refers to the higher level of kamalat-i nubuwat that was granted to the Mujaddid. And via his connectorhood, to his high-level followers. On the other hand, for all the masters of the non-Mujaddidi tariqas, their ascent ended at the lower-level kamalat-i walayat

[118] onto the plain of Hashr on the *yawm al-qiyama*, day of resurrection

[119] kalima

[120] kalima

[121] i.e., when one comes to the verge of death

[122] amazing

more increases light of his beauty

Yaziduka wajhuhu husnan
idha ma zidtahu nazarra

I do not know if there can be any desire like it on the surface of the earth — that one stays in a corner of his house alone repeating this pleasant kalima and keeps on savoring its pleasure and finding contentment (mutaladhdhidh, mahzuz). But what can I do? All desires do not get fulfilled, and there is no safety from the heedlessness that grows out of commingling with the common people. *Rabbana! Atmim lana nurana waghfir lana innaka 'ala kulli shay'in qadir*[123]. *Subhana rabbika rabbi 'l-'izzati 'amma yasifuna. Wa salamun 'ala 'l-mursalina. Wa 'l-hamdu li-'llahi rabbi 'l-'alamina*[124]. *Wa 'l-salam.*

2.13 Maktub 2.38

To Haji Muhammad Yusuf Kashmiri

All praise is to Allah! Peace onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa).

Knowledge of he swt (ma'rifat-i khoda) (jalla sultanahu) is forbidden for him whose inner realm (batin) contains love for this world, even if it is in as little a measure as the amount of a mustard seed. Or that inner realm contains even that little measure of attachment (ta'alluq) with this world. Or that inner realm is instigated by even that little measure of worldly instigations (khatir).

[123]Q.Tahrim.8
[124]Q.Saffat.180-2

[125], indeed his outer realm (zahir-i uw) is located far away (be-marahil juda' aftadeh ast) from his inner realm (az batin). What has happened is that it[126] has

1. come down from the last world to this world, and
2. founded an intimate connection (ikhtilat) with the people.

[127]

1. **Apparent and intermediary purpose** Its [128] purpose is that he[129] attains (li-husul) a conditional inter-relationship (munasabati 'l-mashrutati).[130]
2. **Ultimate purpose** So that he may benefit the people, and the people may benefit from him.[131]

Therefore, if[132] talks about worldly matters, or uses worldly intermediaries (asbab), he may do so. And that would be nothing bad, instead good. That way, the right of common people (huquq-i 'ibad) would not be dishonored, or the path of receiving, or giving benefit would not be blocked. Therefore, that master's inner realm is better than his outer realm. It is as if while selling, he shows barley, but delivers cowdung instead.

[125]For a master who has realized *ma'rifat*, knowledge of he swt
[126]that master's inner realm
[127]What is the purpose of the inner realm doing this?
[128]apparent, and intermediary
[129]the master
[130]with the people
[131]as the ultimate purpose
[132]that master

On the other hand, the people who see the outside think that that master is like them. And they think that that master shows cow-dung, but delivers barley. And they think that that master's outer realm (zahir) is better than his inner realm (batin). They guess that while that master is showing that he has no attachment (ta'alluq), actually he is captivated.

Our lord! Open up[133] between us, and between our tribes clearly. Indeed, you open up the best way. (*Rabbana 'ftah bainana, wa baina qawmina, bi-'l-haqqi. Wa anta khairu 'l-fatihina*). And peace be onto them who follow guidance, and stick to following the Mustafa. (*Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda, wa 'ltazama mutaba'ata 'l-mustafa*), *'Alaihi, wa 'ala alihi 'l-salawatu, wa 'l-taslimatu 'l-'uwla.*

2.14 Maktub 2.39

To Sayyid 'Abdul Baqi Shaharanpuri
Bismillahi 'l-rahmani 'l-rahim
Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa. Arshadaka 'llahu ta'ala!

Sabiqin

You may learn that the people of the left (as-hab-i shimal) are the people of the dark veils (as-hab-i hujb-i zulmani). And the people of the right (yamin) are the people of the lighted veils (ashab-i hujb-i nurani). And the *sabiqin* are that group which has:

1. crossed both the veils (hujb)
2. put one foot onto the people of the left and the other foot onto the people of the right.

And as a result, that group, i.e. the sabiqin, has:

1. become the *sabiqin*, people who precede onto the plain of the prototype (maidan-i asl), and
2. climbed above the shadows of contingent-level and shadows of the necessary-level (zilal-i imkani, wujubi)

They[134] do not seek anything except the dhat (ta'ala va taqaddasa) from the name, attribute, mode or crossing-over (ism, sift, sha'an, i'tibar). People of the left are the possessors of infidelity and wretchedness people (arbab-i kufr, shaqawat); people of the right are the people of Islam and walayat. And the *sabiqin* are truly the prophets (AS), and whoever else has been honored with this felicity via followership (tab'iyat). This felicity has been realized in a greater measure (bishtar) by followership (tab'iyat), onto the major companions of the prophets. And it has been realized in a little measure (qillat) and rarely (nadrat) onto those who were not companions — but those people were also virtually within the class of the companions, and annexed their perfections. Maybe it is for these people that the rasul (slm) said, *I cannot perceive if the earlier ones are better or the later ones (La yadra awwaluhum khairun am akhiruhum).*[135] At the same time, he also said, *The best era is my era (Khayru*

[133] the difference

[134] the sabiqin

[135] hadith

'l-quruni qarniy).[136] However, he said this as an era, and that as a person (shakhs). Allah knows it all.

Note: The greatest awliya of all times are the major disciples of the Mujaddid, both who took bayat and learned from him both directly in person, as well as indirectly via the silsila, i.e., via intermediary caliphs. E.g., the sons and major caliphs of the Mujaddid, and masters such as Mirza Mazhar, Ghulam Ali Abdullah al-Dihlawi et. al. And also the future major disciples, e.g., the Mahdi et. al. Yes the companions of the rasul are the very greatest, but many major caliphs of the Mujaddid are higher than many of the tabi'in.

Superiority of two shaykhs

It is an ijma of the Sunni congregation that the two shaykhs are the most superior after the prophets (AS). There is none who precedes Abubakr (RAD). He precedes all the preceders (asbaq-i sabiqin) of this ummat. And he has stepped before all who are in the front (aqdam-i pishinan) of this millat. It is via his connectorhood that Hazrat 'Umar Faruq (RAD) has been honored by the felicity of superiority (betawassul-i uw bedawlat-i afdaliyat musharraf gashteh). And it is via his[137] intermediaryness (tawassut) that he[138] has climbed above all the rest. For this reason, Hazrat Faruq (RA) is called the caliph of Hazrat Siddiq (RA). And within khutba, he is mentioned as the caliph of the caliph of the rasul of Allah (slm). It is as if Hazrat Siddiq (RAD) is the horse-rider who rides at the front (shahsawar) of this matter, and Hazrat 'Umar (RAD) is the backrider. I.e., he is the best backrider who rides cooperating (murafaqat) with the front-rider and shares his most excellent qualities (akhsi awsaf). *Note Here the Mujaddid draws analogy with horse-riding where two riders are riding the horse. And the* shahsawar *rides in the front and controls the horse actively whereas the backrider (radif) sits in the back of the* shahsawar *passively.*

Exaltedness of Sabiqin

Proceeding to the gist of the matter, and say that the sabiqin are beyond the rules (ahkam) of[139] the left and the right. And they are above both bright and dark interactions (mu'amala-i nuraniy, zulmaniy). Their book is beyond both the books of the right and the left. And their bookkeeping (muhasaba) is beyond the bookkeepings of both the right and the left. Their doings (kar va bar) are unique ('alahada). And their flirtations and pampering (ghanz, dalal) are disjoint (judah). How would the companions of the right, like the companions of the left, realize their perfections. And the possessors of walayat are like the common faithful. How would they get hold of their mysteries?[140]

The Quranic cut-off letters are allusions to their mysteries (ramuz-i asrar). And the allegorical (mutashabih) verses are like the hidden storehouse of the degrees of their acts of arrival (kunuz-i madarij-i wusul). Having arrived on the prototype (wusul beh asl), they have found relief (farigh) from the

[136] hadith
[137] i.e., Hazrat Abubakr's (RAD)
[138] Hazrat 'Umar (RAD)
[139] the people of both
[140] i.e., they all are deprived of the perfections and mysteries of the sabiqin

shadow. And the possessors of the shadows have been kept far away from their elect sanctuary (harim-i khass). They are the ones who are brought near (muqarrab). And it is in their lot that tranquility and fragrance (rawh, rayhan) are. In contrast to what the others would be on that day, they would neither be worried on the the happenings of the day of the resurrection (qiyamat). Nor would they be afraid by the fear of that day, when the others would be.[141] O Allah! Put us among the lovers.[142] Because man is with him whome he loves. (*Allahumma 'ja'alna min muhibbiyihim fa-inna 'l-mar'a ma'a man ahabba*). *Bisadaqati sayyidi 'l-mursalina, 'alaihi wa 'ala alihi, wa 'alaihim, wa 'ala alihim kullu 'l-salawati, wa 'l-taslimati, wa 'l-tahiyati, wa 'l-barakati.*

2.15 Maktub 2.40

To Mawlana Badruddin
Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa. There are two ways that the veil of names, attributes, modes, crossing-overs (asma, sifat, shu'un, i'tibarat) may be pierced (kharq), either apparently (shuhudiy) or truly (wujudiy). True piercing (kharq-i wujudiy) is impossible whereas apparent (shuhudiy) piercing is possible, instead indeed happens. However, that[143] piercing happens for only few — it comes in the lot of the elect of the elect. It comes in the hadith, *Verily, there are seventy thousand veils of light and darkness for Allah. If they are taken off, then the sharp brilliance of the blessed face of he swt would burn up the creation until the end of his sight. (Inna li-'llahi sab'ina alfa hijabin min nurin wa zulmatin. Law kushifat la'akhraqat sub-hatu wajhihi ma antaha ilaihi basaruhu min khalqihi.*[144] However, that unveiling and piercing (kashf, kharq) refers to true piercing (kharq-i wujudiy), which is impossible. I have written in several risalas that all the veils get pierced from the face of he swt. It refers to removal from the sight. E.g., when he swt gives a sharp eyesight to one, so that one is able to see everything behind a veil, then it is as if the veil is pierced apparently. And that is the same thing.

So now it is known that what I have written on the permissibility of veiling (jawaz-i kharq-i hujub) does not oppose the sole hadith (khabar-i 'ahad) on the permissibility of veiling. That piercing and this piercing are different. So do not remain with the doubters. (*Fa-la takun mina 'l-mumtazina*). *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda, wa 'l-tazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi 'l-salawatu wa taslimatu 'l-'ula.*

2.16 Maktub 2.41

To Shaykh Farid Thaneswari
Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa.

By the grace of Allah (S), and via the connectorhood of his beloved nabi (SLM) (Bi-'inayatullahi sub-hanahu, wa sadaqati habibihi) ('alaihi wa 'ala alihi 'l-sadaqu wa 'l-salam), while ascending ('uruj) to the end of the ends, such a degree (martaba) would

[141] Refers to the Quran.Baqara.2.286
[142] of the rasul
[143] true
[144] hadith

come before that every atom in that homestead (har dharra'-i an mawtin) is many times larger than the entire circle of contingentness (da'ira'i imkan). Therefore, via suluk, if only a single atom there is crossed, then a longer distance than many times the length of the entire circle of contingentness (da'ira'i imkan) is cut through. Therefore, he who crosses the long path there, one may consider which degree does he cross?

Now it is realized that before the degrees of Necessaryness (maratib-i wujub) and the degrees above it, the circle of contingentness (da'ira'i imkan) is valueless. Alas! If it had only that much worth that a drop of water has before the all-encompassing sea. So necessarily, now it is established that by the strength of one's own feet, none would be able to reach the doorsteps of the beloved . And would be unable to see him by one's own eyes.

> And none may bear the tributes to
> the king
> but his chariot
>
> Wa illa la yahmilu ataya 'l-maliki
> illa matayahu

2.17 Maktub 2.42

Sayr: Afaqi and anfusi

Bismi 'llahi 'l-Rahman al-Rahim. Alhamdu li-'llahi rabba 'l-'alamina, wa 'l-salawatu wa 'l-salamu 'ala sayyidi 'l-mursalina, wa 'ala alihi 'l-kirami, wa as-habihi 'l-'izami min yawmina hadha ila yawmi 'l-qiyami.

Precious son! May Allah make you happy in both the worlds. Now listen with inner awareness.

Conventional suluk
Step A: Sayr-i afaqi

1. Intention First, the salik rectifies the intention (tashih-i niyat). And finds freedom from desires (takhlis-i umniyat).

2. Action Second, the salik gets absorbed in the zikr of the Supreme Being (dhikr-i ilahi) jalla sultanahu. And he gets immersed in *riyadat*, arduous taming[145] and hard-to-do striving (riyadat-i shaqqa, mujahadat-i shadida).

3. Result

A. purification And as a result, the salik attains purification (tazkiya). And his bad qualities (awsaf-i radhila) get transformed into beautiful character traits (akhlaq-i hasana). And he makes repentance and the return to he swt (tawba, inabat). And the love of this world leaves his heart. And he attains patience, he swt-reliance and well-pleasedness (sabr, tawakkul, rida).

B. Witnessing Next, [146] witnesses (mushshadah) the said meanings (ma'aniy) that he has attained in the imaginal (mithal) world in accordance to their degrees and sequence (tadrij, tartib). And he sees (biynad) himself pure and cleansed (pak, musaffa) from human muddiness (kudurat-i bashariyat) and his[147] bad qualities (radha'il). At that point, his *sayr-i afaqi* indeed gets completed.

[145] *riyadat* originally meant taming the wild animals into submission. Sufis use that word to mean taming the wild nafs into submission to the Supreme Being

[146] the salik

[147] own

Sidenote: Lights of latifas

A group in this tribe takes special caution (ihtiyat) onto this station.[148] the imaginal (mithal) world. There, they have given each one of these seven human latifas a correspondence[149] (qarar-dadeh-and) to one of the lights (nuriy) from the lights that are related (munasib) to that.[150] And they have held that for each latifa, when that imaginal light gets manifested onto it, it is the evidence (‘alamat) that that latifa has become cleansed (safa).

They[151] have started this sayr from the *qalb*, heart. And sequentially, they have reached the latifa of *akhfa*, which is the very last latifa.[152]

For example, they have held that the evidence of the cleansing (‘alamat-i safa) of the heart of the salik is the that heart getting manifested (zuhur-i an qalb) onto the imaginal level in the form (surat) of a red light (nur). And they have decided that the evidence of cleansing of the spirit (ruh) is a yellow light, along that line of reasoning. In summary, the purpose of the sayr-i afaqiy is that that the salik witnesses the substitution of his own qualities and the transformation of his own character traits (tabaddul-i awsaf va taghayyur-i akhlaq-i khod) onto the mirror of the imaginal world. And he senses the going away of his own darkness and muddiness in that world (zawal-i zulmat va kudurat-i khod dar an ‘alam ihsas).

The purpose is that he attains a firm faith (yaqin) in his own cleansing (safa). And he affirms (thabit) the knowledge of his own purification (‘ilmiy beh tazkiya-i khod).

Sayr-i afaqi: Misnomer

In this sayr, when the salik,

1. witnesses (mushahadah) his own states (ahwal va atwar) in the imaginal world, which is located within the beyond-horizon world (az jumla’i afaq), at each and every moment (sa‘atan fa-sa‘atan), and

2. sees (miybinad) his own transformation (intiqal) in that world from one figure to another figure (hi‘atiy beh hi’atiy)

it is said that he has done the sayr in the beyond-horizon (afaq) realm.

This sayr is actually

1. a sayr within the nafs of the salik, and

2. the movement of howness (harkat kayfiyatiy) within his[153] character traits and qualities (akhlaq, awsaf).

However, due to his ability to see far afar (durbiniy), he[154] ambitiously focuses his gaze (matmah-i nazr) onto the *afaq*, world beyond the horizon, instead of the world within the nafs. Consequently, this sayr is considered to be related to the *afaq*.

Those[155] have decided that the completion (tamam) of this sayr that is related to the afaq, it is the completion of the *sayr*

[148] It happens in the interactions of

[149] i.e., an one-to-one correspondence

[150] latifa

[151] Naqshbandis saliks

[152] i.e., via the well-known sequence of the Naqshbandi suluk: 1. heart 2. ruh 3. sirr 4. khafi 5. akhfa of the ‘alam-i amr. Sayr of the ‘alam-i khalq follows it

[153] the salik’s

[154] the salik

[155] conventional saliks

ila 'llah. And they have linked fana to this sayr. And they have named this sayr by the technical term (‘ibarat) suluk.

Step 2: Sayr-i anfusi

The sayr that takes place next, the people of that tribe have named it *sayr-i anfusi*. It is also called the *sayr fi-'llah*, within Allah. They establish *baqa bi-'llah* in this homestead. And they keep the faith that on this station, after jadhba, suluk gets to be attained. The latifas of the salik have been

1. made holy (tazkiya) in the first sayr, and
2. saved from human muddiness (az kudurat-i bashariyat warasteh-and).

At this point, it may be noted that there is a comprehensive name (ism-i jami‘) that is the rabb[156] of the salik.

And as the result[157]:

1. Those latifas attain the receptivity (qabiliyat) of becoming the mirrors onto which (dar marayaiy iyn lata'if) the shadows and reflections of that comprehensive name are manifested (zilal va ‘ukus-i ism-i jami‘ zahir kardand).
2. And as the result, this latifa becomes the locus of self-disclosure (ta‘jalli) of the parts of the comprehensive name.

This sayr has been called the sayr-i anfusiy because the nafs of the salik acts as the mirror onto which the shadows and reflections (zilal, ‘ukus) of the divine names.[158] It is not that the salik does sayr within his own nafs. Previously such things have been said on the matter of *sayr-i afaqi*. I.e., that *sayr-i afaqi* is the sayr in the afaq of the mirror, not truly[159]. Actually, this sayr-i anfusi is the sayr of the shadows of the names within the mirror (zilal-i asma ast dar maraya) of the nafs. So this sayr is also called the sayr of the beloved within the lover (ma‘shuq dar ‘ashiq).

Form on the mirror is far from journey
Prop of the form is made of light

Ayinah'i surat az safr dur ast
Kana padhiyraiy surat az nur ast

Sayr fi-'llah

This sayr may be called sayr fi-'llah or within Allah because it is said that via this sayr, the seeker gets characterized (mutakhalliq) by the character of Allah. I.e. from one character, he gets transformed (intiqal) into another character. Because the locus of manifestation (mazhar) receives some of the attributes of the manifested thing (zahir) even if in a gross measure (jumla). Therefore, it is as if the salik does his suluk within (dar) the divine names. This is the final verification on this station, and the final correction of this saying.[160]

It is hard to fathom what is the state of the possessor of the station, and the intention of the speaker behind his speech. Ev-

[156] i.e., origin of entification (mansha'i ta‘ayyun) cf. Aftabi

[157] of this sayr

[158] via this sayr

[159] i.e., not in the *afaq*, outside of the body

[160] according to the shaykhs of the tariqas other than the Naqshbandi-Mujaddidi, c.f. Aftabi

eryone speaks according to his own knowledge and feeling. The speakers interprets his speech in one way, whereas the listener may interpret that speech in another way. The sufi shaykhs may call it *sayr-i anfusi* instead *sayr fi-'llah* without any pressure (biy-takalluf), and fearlessly name it *baqa bi-'llah* considering it the station of arrival and conjunction (wusul, ittisal).[161] But it is hard for me to speak like that. Therefore, with a lot of rectification and orientation towards the purpose (tashih, taujih), I had to correct and rationalize their sayings. Some of that[162] has been taken from their sayings, and some others from[163] ilham.

Takhliya versus tajliya

Note: The Mujaddid rectifies sayr fi-'llah, and teaches us that there are two segments within the sayr fi-'llah: Takhliya and tajliya. And tajliya is more important.

Within the sayr-i afaqi, I[164] attained emptyness from my bad character traits (takhliya-i radha'il). On the other hand, within this sayr-i anfusi, I was ornamented with my good character traits (tajliya'i akhlaq-i hamida). *Takhliya*, emptyness relates (munasib) to the station of fana, annihilation whereas *tajlih*, ornamentation is appropriate to the station of baqa, abidingness. They believe that this sayr-i anfusi is endless. And they point out that this would not end even if immortality ('umr-i abadi) is attained. They rule and say that the character traits and qualities (shama'il va awsaf) of the beloved has no end. As a result, on the mirror of the mind (mar'at) of that salik with a good character, one or the other of the divine attributes would be self-disclosed (tajalli). And one or other from the divine perfections would be manifested (zuhur). So how would they be cut off? Or how their end can be allowed?

> Atom be it small or the greatest
> Won't finish path in his life
>
> Dharrah gar bas nik dar bas bad bud
> Gar cheh 'umriy tag zand, dar khod bud

The saliks attain fana and baqa via this *sayr-i afaqi* and *sayr-i anfusi*. It is then that that salik is called a *wali*. And they know it be the end[165] of perfection (nihayat-i kamal).

Sayr-i afaqi

Sayr 3: from Allah returning along with Allah And after that, if a[166] sayr takes place, they consider it to be the sayr of the return (ruju'iy), or sayr from Allah returning along with Allah ('ani 'llah bi-'llah).

Sayr 4: Within the things taking Allah along The fourth sayr is also called sayr within the things taking Allah along (fi 'l-ashya bi-'llah) and that is connected to the return (ruju'). They have fixed these two later sayrs for perfecting the disciples and guiding (takmil, irshad) them, likewise that the first two earlier sayrs were for attaining the[167] own perfection and walayat.

[161] onto Allah
[162] rectification and orientation
[163] my own
[164] the Mujaddid
[165] level
[166] third
[167] master's

Hadith: Seventy thousand veils Another group of sufi shaykhs has said that hadith mentions seventy thousand veils, *Verily, for Allah, there are seventy thousand veils of light and darkness (Inna li-'llahi sab'ina alfa hijabin min nurin wa zulmatin)*[168] They are pierced within the sayr-i afaqi, i.e., within each one of the seven latifas, ten thousand veils are pierced. When that sayr comes to completion, then all the veils are raised. And the salik realizes for himself (mutahaqqiq) the sayr fi-'llah and reaches the station of arrival (wusul).

Conventional suluk: End What has been written so far is what the masters of walayat attain within sayr and suluk. And this is the comprehensive description (noskha-i jami') of [169] obtaining perfection and giving perfection (kamal, takmil). By his sheer grace, whatever he swt (khodawandi) (JS) has revealed (zahir) to me, and the manner I have been guided along the suluk and — I am writing all these down. My purpose is discuss the gifts and express gratitude. *O wise and farsighted men! Be forewarned (Fa'tabiru ya uwliy 'l-absar)!*[170]

Mujaddidi sayr

Arshadaka 'llahu ta'ala wa hadaka sawa'a 'l-sirati! Know that Hazrat Haqq (swt) is unqualified (biychun, biychegun). And likewise, he is beyond the horizon (wara'i afaq), also beyond the anfus (wara'i anfus). So it is meaningless to name sayr-i afaqi as sayr ila 'llah. Or it is to name sayr-i anfusi as sayr fi 'llah. Instead, both of these sayrs are included within sayr ila 'llah. Sayr fi 'llah is a sayr that is located far beyond afaq and anfus, it is beyond their beyond.

Sayr fi-'llah/anfusi is not endless

Surprise! They[171] have decided that sayr fi 'llah is sayr-i anfusi. They say that it[172] is endless (biy-nihayat). And it[173] won't be completed even in eternity, as it has been narrated before. Therefore, since this sayr-i anfusi is within the circle of contingentness (da'ira'i imkan) like sayr-i afaqi, it is impossible to cross the circle of contingentness according to the above-mentioned rule. Therefore, there is no alternative but to remain forever deprived and harmed (hirman, khusran). And fana would never be realized, and attaining baqa may not even be conceived. So how would arrival, conjunction, nearness and perfection (wasl, ittisal, qurb, kamal) be ever attained?

Sub-hana'llah! It is indeed surprising when these masters consider mirage the same as water, *sayr ila 'llah* as *sayr fi 'llah*, contingent realm (imkan) as the necessary realm (wujub) and *chuniy* as *biy-chuniy*. If so, how can worthless or lower-class people be blamed? Or how can they be blemished? What a calamity! How can they call the anfus Haqq? Or how can they consider the sayr within that[174] endless when that [175] indeed has an end and limitation (hadd, nihayat) ? They have determined

[168] hadith
[169] their sadhana for
[170] Q.Hashr.2
[171] sufi shaykhs
[172] sayr fi 'llah or sayr-i anfusi
[173] that sayr
[174] anfus
[175] anfus

that within this sayr-i anfusi, the names and attributes of the Necessary are manifested (zuhur) onto the mirror of the salik. However, that manifestation is the manifestation of one of the shadows of the names and attributes, not of the prototypes. I would write down its verification in the end of the maktub, Allah willing.

What should I do? When I have the knowledge and conscientiousness (tamayyuz), how would I allow such insults to the holy person of Allah (ta'ala)? Or how would I make others partners within his own sovereignty?

Because I have attained many types of initiations from them[176]. And these masters have plenty of right over me. Because the rights (huquq) of Hazrat wajib al-wujud (js) is far above all the rights that they have. And the nurture by he swt (uw) (ta'ala) is far above the all the nurturing by the others. It is due to the beauty of the nurture (husn-i tarbiyat-i uw) by he swt (ta'ala) that I have been saved from this machination. And I have not included others within his sacred sovereignty. *Alhamdu li-'llahi 'lladhi hadana li-hadha wa ma kunna li-nahtadiya* [177]

What the true sayr is like

he swt (uw) (ta'ala) is unqualified (biychun, biy-cheguneh). All that is branded by the mark of howness or how-many-ness (chuniy, chandiy) are negated from his holy person (ta'ala). Therefore, he may not be contained onto the mirror of the afaq or within the room (mujaliy) of the anfus. Whatever is manifested in there, like the locus of manifestation, all those are also qualified (chand va chun). Therefore, one must go beyond the afaq and the anfus to find him swt.

It is the same way with the circle of contingentness (da'ira-i imkan) as well. When the *dhat* of he swt may not be contained within it,[178] within neither the afaq nor the anfus, then his names and attributes also may not be contained within it[179] either. Instead, what is manifested within it[180] are merely the shadows and reflections (zilal va 'ukus) of the names and attributes instead. Even that, the mere indistinct shapes and images (shab-h, mithal) of those[181], instead the shadows and images of the names and attributes (zilliyat-i asma va sifat va mithaliyat iynha) — they are also beyond the afaq and anfus. In this place, it[182] is nothing more than followership (besh az ta'biyat). And it[183] is nothing additional to getting compelled to be imprinted with the *naqsh* (ziyadeh az intiqash-i qudrat neh).[184]

Whose manifestation is it? Or where is the self-disclosure (Zuhur kera, tajalli koja)? Because the names and attributes (swt), like the *dhat*, are also unqualified (biychun, biycheguneh), formless and lacking any model (biyshab-h, biynamuneh). Until you are thrown out of the afaq and

[176]This line is in Naushahi but not in Aftabi translation, let me check Amritsari

[177]Q.Al-A'raf.43

[178]that circle of contingentness

[179]that circle

[180]that circle

[181]names and attributes

[182]that power

[183]that power

[184]i.e., being the mere shadows of the prototypes of those names and attributes, let alone the prototypes themselves. it itself is beyond the afaq and anfus. IAM

anfus, you would not understand the true meaning of shadowness of the names and attributes of he swt (ma'na-i zilliyat-i asma va sifat-i uw) (ta'ala). So how would you arrive onto the holy names and attributes (Fa kayfa 'l-wusulu ila 'l-asma'i wa 'l-sifati ta'ala wa taqaddasa)?

It is surprising matter. On one hand, my own unveiled things (makshufat) and the ideas that believe in firmly (ma'lumat-i yaqiniyat-i khod) are contrary to what the sufi shaykhs taste (mudhaq) and what are unveiled (makshufat) to them. And if I describe those unveilings, who would believe that? Or who would accept that? On the other hand, if I fail to describe them and instead keep them hidden (tasattur), it is to accept the clothing of truth in the attire of falsehood (iltibas-i haqq va batil). And it is to accept predicating Haqq (ta'ala va taqaddasa) with a quality, which is forbidden to predicate him with. Consequently, due to necessity, I am revealing that which is true and appropriate for his holy person (janab-i quddus-i uw) (ta'ala va taqaddasa). And I am snatching away what is inappropriate for his holy court (swt). I am not fearing (bak nadaram) opposition from the others and I am not worried (ghomm nakhoram) about it. It would have been a matter of worry if I were vacillating (tadhbidhab danam) about my own interactions (mu'amalat-i khod). And I were unsure (mushtabih) about the[185] things unveiled to me.

On the other hand, when

1. the reality of the activity (haqiqat-i kar) is getting unveiled as clearly as the brightness of the morning sun (falaq-i sub-h) and
2. the true interaction (mu'amalat-i asl) is being understood as clearly as the bright moon of the night of the full moon (qamar-i lailatu 'l-badr), and
3. the shadows are
   a) getting crossed over completely (az zilal betamam begudharand), and
   b) arising above estimation and illustration (shab-h, mithal)

then where is the confusion (ishtebah bekoja bud) or what is the vacillation (tadhbidhab)?

Hazrat Khwaja Baqi bi-'llah (quddisa sirruhu) said, *Proof that one's states are authentic is one attains the firm conviction that one has attained perfection ('Alamat-i sihhat-i ahwal, husul-i yaqin ast bar kamal).* Also, how do vacillation or confusion (tadhbidhab, ishtebah) form their forms? So that by the endless grace of he swt (uw, ta'ala), for me, these have happened:

1. The realization of the excellence of the well-defined states (ittila' bar tafdil-i ahwal-i muqarrar) of these masters has become possible, and the
2. knowledge of monism, unificationism, encompassmentism and permeationism (tawhid, ittihad, ihata, sarayan) has been unveiled, and
3. the realities of[186] are unveiled onto or witnessed by them (haqiqat-i makshuf

[185] truth of the

[186] the marifat that

va mash-hud) have been revealed, and the

4. subtle points (daqa'iq) of their knowledge have come to clarity (wuduh).

By the will of he swt (ma sha' Allahu ta'ala), I stayed on that station for a long time and attained the knowledge, more or less, on all its matters. Finally, via the grace of he swt (befadli khodawandi) (JS), it was revealed to me that all of it is playing magic (sha'bdeh) with shadows and captivation to shapes and images (gereftari beh shabh va mithal). And the object we seek is beyond the beyond (wara-i wara). And what we intend (maqsud) is farther than the far out (sewa-i sewa).

Therefore, necessarily, I turned at that point, I turned my face away from all other sides, and instead focused it onto the holy person (janab-i quddus) who is unqualified (biychun). And I received relief from all that which are branded by the mark of how-many-ness or howness (chandiy, chuniy). *Verily, I turn my face solely onto him who has created the heavens and the earth. And I am not among those who ascribe partners to him (Inni wajjahtu wajhiya li-'llazi fatara 'l-samawati wa 'l-arda hanifan, wa ma ana mina 'l-mushrikin)*[187]. If the interaction were not such, I would not have opened my lip against them all the time (hargiz). And I would not have opposed them based on suspicion and estimation (zann, takhmin). Morever, if this criticism were not related with the person and attributes of he swt or were not on the matter of his holyness and incomparability (taqdis, tanziya), then neither anything against the unveilings of the sufi shaykhs would have been revealed nor would I discuss anything that opposes their science. Because I am their lowly servant (kamineh) collecting the skin of their felicity. And the worthless one (radhileh) eating the left-over from his tablecloth.

I am expressing again and again that they have nurtured me in many methods, and have benefited me in many ways. But what can I do? The right of he swt (huquq-i khodawandi) (JS) is far above the right due to them. When the matter of the person and attributes of he swt are discussed and it comes to be known that some of those are inappropriate for his holy person then to remain silent fearing opposition from others is far away from religiosity. On the station of worshipfulness and piety (bandegi, ta'at), it is unbearable.

The opposition that the zahiri ulama hold with the sufi shaykhs (rahimahullahu sub-hanahu) on controversial matters, e.g., the matter of tawhid etc., are along the path of consideration (nazr) and demonstrative proof (istidlal). On the other hand, I oppose them in the method of unveiling and witnessing (rah-i kashf, shuhud). Zahiri ulama say that the above-mentioned matter[188] are ugly. On the other hand, I say those matters are good provided they are ultimately crossed ('ubur). I.e., those matters must be crossed[189].

[187] Q.An'am.79

[188] i.e., experiences of monism

[189] For the salik, those experiences of tawhid denotes he has reached transformation on his path of he swt-realization in some measure. But he needs to progress more and then he ultimately reaches the state of *separation after union (farq ba'd al-jam')*, where he experiences that the creator and his creation are separate

Hal of *wahdat-i wujud* is not bad I oppose Shaykh ‘Alaudawla on the matter of *wahdat-i wujud*. I am realizing that he agrees with the opinion of the ulama. He considered those[190] ugly although he has come on the path of *kashf*, unveiling[191]. On the other hand, other possessors of kashf don't consider that[192] ugly. Because this matter[193] contains rare hal and astonishing marifat. In summary, it is not good to stay long on this homestead. And it is not beautiful to remain content in these states and knowledge.

Are tawhidi sufi shaykhs fake?

Note: The Mujaddid explains that the tawhidi sufi shaykhs actually experience all is he (hameh ust). *It is not that they are faking it. However, still all is He is not true, instead tawhidis get a false experience due to their excessive love for he swt.*

Question: If it is so then are all the[194] sufi shaykhs false (batil)? Is the truth beyond that what they have realized via unveiling and witnessing (kashf, shuhud)?

Answer: All that what cannot be predicated on the truth is indeed false. The source of these states and knowledge (mansha'i iyn ahwal va ma‘arif) for them[195]is their predominating affection and overpowering love (ghalba-i mahabbat, istila-i hubb) for the Haqq.

It[196] is so extreme that not even a name or sign of the ma sewa comes in their consideration or sight (nazr, basir). And it erases and annihilates (mahw, mutlashi) the name or sign of the other and otherness (ghair, ghairiyat). At that time, due to the intoxication and predomination of the state (sukr, ghalba-i hal), they realize the ma sewa as nonexistent (ma‘dum). And they sees none but Haqq existing. So what is falseness here? Or where is the falseness? Instead, in this homestead, there is only the predomination of truth and falsifying of falseness.

NOTE: *I.e., those tawhidi masters spoke on their subjective experiences* truthfully*, they were not making those up. Instead, it is only that their unveilings of tawhid were defective as those were colored by their hal of* sukr*, intoxicatedness. IAM.*

These masters have sacrificed themselves and all others in the love of Haqq (ja). Even that, they have not kept the name, sign or mark of themselves or any one else left. Maybe untruth would flee at their sight. So in the place, all is true and all is for the sake of truth.

The scholars of the manifest knowledge, they possess only the external sight. How would they realize the reality of these masters? What would they understand save opposition in form (mukhalifat-i suri)? And what would they receive of their perfect things? What is said is that there are many

[190] wujudi or tawhidi experiences

[191] i.e. Sh. ‘Alauddawla considered those experiences of tawhid ugly although as a sufi , he should have known better— those are neither good nor bad but are only experiences. If those masters of tawhid came to those experiences via misinterpretation of Quran and hadith, yes it would have been anti-sharia and so bad. Instead, they were merely subjective experiences as *hal* that many saliks experienced

[192] monism or tawhid

[193] of tawhid

[194] tawhidi

[195] i.e., these states and knowledge denoting tawhid for those tawhidi sufi shaykhs

[196] their love

perfect things apart from those states and marifats. And when compared to those, these states and marifats are like a drop of water to an all-encompassing ocean.

The sky comes below the throne of he swt
Still it comes above the surface of the earth

Asman nisbat be-'arsh amad furud
War neh bas 'aliyast pesh khak-i tur

Removing veils

A. Mainstream view

Let us proceed to the gist of the matter and say that what has been said on the matter of removing the veils is this, *Within the* sayr-i afaqi*, both the lighted and darkened veils get pierced completely* as it has been passed on (godhasht) before. I consider this claim doubtful.

B. Mujaddid's unique insight

On the other hand, I[197] am finding that its contrary has been established. And I am witnessing that the piercing of the darkened veils (kharq-i hujb-i zulmani) depends on traversing all the levels of the contingent realm (tayy-i jami'-i maratib-i imkan). And that gets possible via *sayr-i afaqi* and *sayr-i anfusi*. And the piercing of the lighted veils (kharq-i hujb-i nurani) is linked to the sayr of the names and attributes of the Necessary. So that in the gaze[198], no name, attribute, mode or crossing-over any longer remains. At that point, the lighted veils get completely pierced for him (Fa-hina'idhin yatayassaru lahu kharqu 'l-hujubi 'l-nuraniyati bitamamiha). And[199] is honored with the naked arrival (wasl-i 'uryani).

C. Discussion

However, very few people attain such an arrival[200]. And it's rare to find a person who has made such an arrival — indeed, he is a most exalted being. Therefore, within the sayr-i afaqi, it cannot be determined if [201] half of the darkened veils are pierced. What form would the piercing of the lighted veils take there?

Different levels of darkness *Summary: There are different levels within the darkened veils and that creates confusion.* For example, the veils of the nafs are darker than the veils of the heart. If in this place, the veils that are less dark reveal themselves as comparatively more lighted veil, then the dark veils may be conceived as lighted veils. However, dark veils are indeed dark and the lighted veils are indeed lighted. Those with sharp sights do not commingle one with the other and create confusion (ishtebah). Dua: *Dhalika fadlu 'llahi yu'tihi man yasha'u, wa 'llahu dhu 'l-fadli 'l-'azim.*

[197] the Mujaddid
[198] of the salik
[199] the salik
[200] in which both the lighted and darkened veils get pierced completely
[201] even

Mujaddidi path

NOTE: Sayr-i afaqi *and* anfusi *are technical terms and key terms and so should not be translated. so are* jadhba, suluk, tazkiya tasfiya.

he swt has honored me with walking, i.e., do the suluk (taslik) onto this Naqshbandi path (tariq). And that path brings together (jami‘)

1. jadhba and suluk, and
2. emptyness and ornamentedness (takhliya, tajliya)

. On that homestead (mawtin),[202] both the cleansing (tasfiya) of the heart and purification (tazkiya) of the nafs are tightly close to each other (muqtarin). And the sayr-i anfus, on that station, contains sayr-i afaq. Within the same tasfiya, there is tazkiya. And within the same tajliya, there is takhliya. There anfus is included within the afaq. However, tajliya and jadhba are by their innate natures proceed in front (taqaddum dhati)[203]. And tasfiya, by innate learning (sabaq-i dhati), proceed in front (taqaddum dhati) of tazkiya, but its focus is always on anfus, not on afaq. As a result, necessarily, in this Naqshbandi tariqa, the path is shorter (rah aqrab gasht) and the arrival is nearer (beh wusul nazdiktar).

Instead, I say that this tariqa definitively brings one to arrival (albateh mawsil). And it is impossible that one fails to arrive (‘adam-i wusul) if one follows it. You may ask Hazrat Haqq swt for the strength to stand firm (istiqamat) on this tariqa. And pray to him for respite (fursat).[204]

I said, *This tariqa surely brings to arrival (albateh mawsil and).* And the reason behind it is that on the first step of this tariqa, jadhba is attained. And that jadhba is the front gate to[205] arrival (dehliz-i wusul).

Barriers (mawaqi‘-i tawaqqufat) are the

1. waystations of[206] suluk (manazil-i suluk) or
2. homesteads of jadhba that do not contain suluk (mawatin-i jadhbatiy keh mutadamman-i suluk nabashad).

In this Mujaddidi tariqa, those two barriers (mani‘) are not there. Because suluk happens 1. subsidiarily (tufayli) 2. concurrently with jadhba. Therefore, neither pure (khalis) suluk nor imperfect (abtar) jadhba are here. For if they were there, they could give rise to barriers on the way.

Naqshbandi tariqa is royal road This is such a tariqa that is like the royal road (shahi rah) of the prophets (as). These masters have arrived on this path to reach the waystations of arrival (manazil-i wusul)[207] On this footstep, they have crossed the world beyond the horizon (afaq) and the world within the anfus. On the second footstep, they have set their feet outside the afaq and anfus and risen above suluk and jadhba. This is due to the reason that suluk ends in the end (nihayat) of sayr-i afaqi, and jadhba ends at the end of sayr-i anfusi. Therefore, when the sayr-i afaqi and

[202] of the Naqshbandi tariqa
[203] i.e., in front of takhliya and suluk
[204] to follow this Mujaddidi tariqa
[205] the hall of
[206] sheer
[207] intended destination cf. Aftabi

the sayr-i anfusi get completed, the work of jadhba and suluk also get completed. After that, neither suluk nor jadhba remain present.

Such discussion is not conducive or appropriate to the knowledge of either the madhdhub-salik or the salik-madhdhub. Because for them there is no place to set the feet on after afaq and anfus. They believe that if one has an infinite life, and spends it entirely on the sayr-i anfusi, still it won't be completed. A master sang,

An atom be it tiny or huge
Dances the whole life but its path won't end

Dharrah gar bas nik, va bas bad bud
Garcheh 'umriy tag zand, dar khod bud

as it has been passed on before.

Someone else has said, *Self-disclosure from the person (tajalli mina 'l-dhat) does not happen except in the form of the person who receives the self-disclosure (mutajalla lahu)*. So that person who receives the self-disclosure does not see anything but his own form in the mirror of Haqq. He does not see Haqq and that seeing is not possible.

Excellence of Naqshbandi masters

You may know these on our honored pirs: They are the ones who were my path finders (rahnumayan) towards he swt (khoda). It is via their blessed connectorship (tawassul) that my eyes have been opened on this path. And it is via their blessed intermedaryness (tawassutshan) that I have opened my lips on these concepts (maqula). And in tariqat, I have taken the lesson of Aleph and Beh. Instead, it is via their holy and noble face-turning (tawajjuh-i sharif-shan) that I have attained the estate of scholarship (milk-i mawluwiyyat). If I possess any exoteric knowledge ('ilm) then it is via their intermediaryness (tufayliy). And if I realize any esoteric knowledge (ma'rifat), it is the trace of their good glance (athar-i iltifat). It is from them that I have learned the method of the tariqa of the insertion of the end into the beginning (*tariq-i indiraj al-nihayat fi 'l-bidayat*). And the nisbat of jadhba from the face of qayyumiyat[208] (nisbat-i injidhab beh jihat-i qayymiyat), it is also from these masters that I have received. What I have seen after a single glance (nazar) from them, none may see them even after doing forty day solitary retreats (chilleh/arba'in) for many days. What I have attained via a single blessed sentence (kalamshan) from them, others may not attain that even in many years.

What Tabriz found in one glance of Shams-i Din
That hits by shame chilleh and hard practices

Ankeh beh Tabriz yaft yek nazr-i Shams-i Din

[208] Qayyumiyat refers to the sublime rank of the Qayyum that the Mujaddid was given, along with three of his progeny. After the companions, the four qayyums are the greatest *awliya*, friends. All the other friends are below the rank of the four Qayyums. Yes! The Mujaddid wrote that the twelve imams of the ahl-i bait and Ghawthu 'l-'azam 'Abdul-qadir Jilani were the greatest walis, but that was in the earlier period of his life.

ta'aneh zand bar daheh sokhreh konad bar chilleh

And how beautifully was it recited,

Naqshbandis are amazing captains of the caravan
Via a hidden path to the sanctuary they lead the caravan

Naqshbandiya 'ajib qafila-i salarand
keh barand az rah-i pinhan beh haram qafila ra

Sayr is better as it starts from anfus

Because of their high innate nature ('uluww-i fitrat) and lofty aspiration (sumuww-i himmat), these[209] begin their tariqa from the sayr-i anfusi. And they cut through the sayr-i afaqi concurrently with that sayr[210] (dar zaman-i an sayr). The term safr dar watn alludes to that sayr[211]. In the tariqa of these masters, the path is the nearer (aqrab), and arrival (wusul) is nearer (nazdiktar). The end of the sayr in the other tariqas is the beginning of this[212] sayr. For this reason, they have said, *We have inserted the end into the beginning (Ma nihayat ra dar bidayat darj mikunim).*

Summary: Naqshbandi tariqa is high In summary, the tariqa of these[213] is far far higher than the other sufi tariqas. And their presence of awareness (hudur-i agahi) can be said to be above the awareness of the most of the tariqas. For this reason, they have said, *Our nisbat is above all the nisbats (Nisbat-i ma fawqa hameh nisbatha'st).* Here nisbat means presence and awareness.

Bewildered of beyond When the walis possessing the higher walayat (walayat-i uwliya) have neither a place to set their feet on (qadamgah) nor a place to pass through (gudhargah), which are beyond the afaq and anfus and beyond suluk and jadhba, then necessarily, these masters have neither given any news beyond the afaq and anfus nor discussed anything apart from suluk and jadhba. Due to their kamalat-i walayat, they have said, *After fana and baqa, whatever that the people of Allah see, they see it within themselves. And whatever they hear, they hear it within themselves (Ahlu 'llah ba'd az fana va baqa har cheh mibinand, dar khod mibinand. Va har cheh mishanasand, dar khod shanasand).* And their bewilderment is also within themselves. *Why don't you see within yourselves (Wa fi anfusikum, afala tubsiruna)?*[214]

Not attracted even to *anfus*

Thank he swt (Li-'llahi subhanahu wa 'l-minnatu,)! although these masters have not given any news beyond the anfus, neither are they captivated to the anfus. They wish that like the afaq, they also put the anfus under the *la*[215], and negate it due to its otherness. Hazrat Khwaja Naqshband (quddisa sirruhu) has said, *All that is seen, heard or known, all that is the other. They should be negated via the reality of*

[209] Naqshbandis
[210] of the anfus
[211] i.e., anfusiy
[212] Naqshbandi
[213] Naqshbandi masters
[214] Quran.Al-Dhariyat.21
[215] of the kalima of negation, i.e., *La ilaha*

the kalima la *(Har chand dideh shad, va shanideh shad, va danisteh shad, an hameh ghair ast. Ba haqiqat-i kalima-i* la*, nafiy-i an bayad kard).*

Indeed Naqshbandi but not *bandi*[216] of the naqsh
Every moment they find an amazing naqsh
Though Naqshbandi but still free from pure naqsh
Although pure from tablet of earth is our naqsh

Naqshbandanad waliy band beh har naqsh binad
har chand bul-'ajabiy naqsh-i digar pesh arand
Naqshbandaniy va liyk az naqsh-i pak
naqsh-i ma ham garcheh pak az lawh-i khak

Negation: Active versus passive Here is a mystery. You may know that negating otherness (nafiy-i ghairiyat) is one thing and otherness being negated (intifa-i ghairiyat)[217] is another thing — there is a gulf of difference between them. I say, *For walayat, there is no room to set the feet (qadamgah) outside of 1. jadhba, 2. suluk, 3. afaq, 4. anfus.* Because beyond those four pillars of walayat are those forewords and prefaces of the perfection of prophethood (mubadiy va muqaddamat-i kamalat-i nubuwat). And the hands of walayat come short of reaching the tall towering tree (shajra-i buland, bala) of that.[218]

Sublime rank of kamalat-i nubuwat For the prophets (AS), most of their companions and a few from their rest of the ummat, they

1. have found the path towards that felicity[219] as the followers and heirs of their own prophets.

2. have cut through the far-out waystations (qat' manazil-i bu'd) and have stepped beyond jadhba and suluk, via this path where jadhba and suluk are brought together (jami'), and

3. have come outside of the circle of shadows (da'ira'i zilal) completely (tamam-i berun), and

4. have cast the anfus in their backs like they have cast the afaq.

For others, tajalli-i dhati happens for as short a duration as a lightning (barqi). On the other hand, for them,[220] it[221] is ever-continuing (da'imi).

Instead, the interactions of these masters are even beyond tajalli, regardless of whether that tajalli is lightning-like or not lightning-like[222]. Because tajalli gives hint

[216]There is a word play here: *naqsh* means pattern, bandi means captive and Naqshbandi is the proper name of the sufi tariqa

[217]*nafiy-i ghairiyat* is when the salik makes a conscious volitional effort on his part to negate the *ghair* from the screen of his mind, whereas,*intifa-i ghairiyat* is when the *ghair* gets negated spontaneously IAM

[218]i.e., that kamalat-i nubuwat. And that kamalat-i nubuwat is so far far sublime that it is way beyond the reach of walayat

[219]of kamalat-i nubuwat

[220]the possessors of kamalat-i nubuwat

[221]that tajalli-i dhati

[222]Aftabi translation says ever-continuing

of shadowness (zilliyat) while for these masters [223], even one dot of the reflection is as heavy as a mountain.

Love

1. Method is love Method (kar) of these masters begin from the attraction and love of he swt (jadhba, mahabbat-i ilahi) (JS). When by the endless grace of he swt (‘inayat-i biy-ghayat-i khodawandi, jalla sultanahu wa ‘azuma sha’anuhu), this love keeps on increasing moment by moment and gets overwhelming (istila) and produces potency and predomination (quwwat, ghalba), then necessarily, love of the ma sewa wanes and the attachment of captivation to others (ta‘alluq-i gereftari-i aghyar) weakens degree (darajat) by degree. When, for the possessor of this felicity, due to his overpowering love of he swt (istila-i mahabbat),

1. his love of the ma sewa completely sets down.

2. And instead the love and captivation of the holy person of he swt (mahabbat va gereftari-i janab-i quddus-i khodawandi) sits down on the seat of that[224]

then necessarily,

1. his bad character traits and inferior qualities (awsaf-i radha’il, akhlaq-i radiya) get pierced completely, and

2. instead praiseworthy character traits get absorbed into him (mutahalli beh akhlaq-i hamida).

Then he realizes the ten stations. And all that that used to rest on the ten stations come into his hands. Then necessarily, what others normally get via sayr-i afaqi, he gets that here, even without any strengthening (ma’unat) and differentiation (tafsil) by suluk or hard striving (mujahada).

2. Love makes marifat easy It happens because love desires obeyance (ita‘at) of the beloved. So when love becomes perfect, obeyance turns complete. And he obeys the beloved in as complete measure as human power allows him (be-andazeh-i quwwat-i bashari) — it is then that he attains the ten stations. And this sayr-i mahbubi or sayr-i afaqi comes into his hands. Also the sayr-i afaqi comes into completion. Because the truthful newsgiver (mukhbir-i sadiq) (SLM) has said, *Man is with him whom he loves (Al-mar’u ma‘a man ahabba)*[225]. Via this sayr-i mahbubi, sayr-i afaqi comes into the hands, and in the same way, sayr-i anfusi also ends and gets completed.

3. Beyond afaq and anfus When the beloved is beyond the afaq and anfus, then due to his companionship, the lover should also go beyond the afaq and anfus. So the[226] also goes beyond the sayr-i anfusi to attain the felicity of fellowship (ma‘iyat). As they have attained the felicity of love, these masters have nothing to do with either the afaq or the anfas. On the other hand, both the afaq and anfas follow (tabi‘) their activities (kar va bar). And suluk and jadhba

[223] of kamalat-i nubuwat
[224] love and captivation
[225] hadith
[226] Mujaddidi salik

are come out of their interactions (tufailiy-i mu‘amalashan).

4. Capital-stock is obeying the sharia Capital-stock (sarmaya) of these masters is love (mahabbat). Consequently, they necessarily obey (ita‘at) the beloved. And obeying the beloved links to taking up (atiyan) of the sharia. That is the religion that pleases he swt (din-i mardi’i uw ta‘ala). Therefore, the evidence of perfection of the love comes to be taking up the sharia. And that sharia depends on knowledge, practice and sincerity in intention (‘ilm, ‘aml, ikhlas).

5. Sharia requires *ikhlas* That *ikhlas* may be pure to such a measure that ikhlas forms its form in each saying and action. And it forms in every movement and stillness (harkat, sukunat). This happens in the lot of the *mukhlas*, with a vowel mark for *u* after the l. And the *mukhlis*[227], how would they realize its mystery? You may have heard the saying, *The* mukhlis *are in great danger (Wa ’l-mukhlisuna ‘ala khatirin ‘azimin).*

Purpose: Purification of nafs

Sayr-i anfusi: More critical

Now let me proceed to the gist of the matter and say that the purpose behind the 1. sayr, 2. suluk and jadhba, 3. cleansing and purification (tasfiya, tatahhir) is to purify (tatahhir) the nafs from its bad character traits and dishonest qualities (akhlaq-i radiya, awsaf-i radhila). And that nafs is the headman of all those bad qualities and captivation (ra’is-i an dhama’im va gereftari). Therefore, there is no alternative to sayr-i anfusi. And there is no other way but to go from the contemptible (dhamima) qualities towards the praiseworthy qualities.

Sayr-i afaqi: Less critical

Sayr-i afaqi is not the purpose. And no particular function depends on it. Because captivation of the afaq happens due to captivation of the anfus. If one loves anything, one does it due to one’s love for oneself. If one loves children or wealth, one loves them for their benefit (intifa‘) for oneself.

Within the sayr-i anfusi, when one’s love for oneself (dustiy-i khod) sets down (za’il) due to predomination of the love (istila-i mahabbat) for Haqq (JA), and at that same time, one’s love for children and property also sets down. As the result, sayr-i anfusi is most needed (daruri). And the sayr-i afaqi gets cut through via the medium (tufayl) of[229] and along with it. For this reason, the sayr of the prophets (‘alahi ’l-salam) was limited to the anfus, and the afaq was cut through concurrently[230].

Yes! Sayr-i afaqi is also good, if

1. one is allowed the respite to cross it. And

[227] *Mukhlas, mukhlis*: A *mukhlas*, with a vowel mark for *a* after the l, is one who has been made purified by he swt[228], And he is an elect whom he swt has chooses by the method of election, *ijtaba*. On the other hand, a *mukhlis* is not an elect, instead one who chooses to purifies himself via *riyadat, mujahada*, hard effort and practices. Instead of *ijtaba*, this method is called *inabat*

[229] sayr-i anfusi

[230] i.e. yes, afaq was cut through, albeit in a smaller measure and secondarily. For the primary emphasis on the sayr was the anfus

2. bring it to conclusion without any problem or delay (biy-takhallul, tawaqqafat).

On the other hand, if one is not granted the respite to cut them off, and instead disturbed by delays (beh tawaqqufat mubtala sazanad) then it may be that that sayr-i afaqi would

1. turn into a nonsensical thing

2. be counted as a barrier on the way of attaining the sought thing.

In whatever measure that sayr-i afaqi is cut through, it is a spoil of war. It is going to the good thing from the bad thing. It is a magnificent bliss if one is granted the respite to complete this sayr and step (kharamad) outside the circle of anfus. The colors of the anfus, what is the need to see all that on the mirror of the afaq? And what is the need to witness the variegation (talwinat)[231] of the anfus onto the mirror of the afaq (talwinat-i anfus ra dar mar'at-i afaq mushahadah)? I.e., in the way that one comes to know of the cleanliness of his heart onto the mirror of the imaginal world (‘alam-i mithal) and sees that[232] as a red light.

Instead, why don't they put their own conscience (wajdan-i khod) to work? And why don't they relegate (hawala nakonad) the cleanliness (safa)[233] onto that?[234] There is a proverb, *For a twelve-year old, what's the need of a physician?*

Because by his own true feelings (wajdan-i sahih-i khod), he is able to realize the variegation of his own states (talwinat-i ahwal-i khod). And via his conscience (beh tafarrus), he is able to know of his sickness and healing. Yes! There are plenty of knowledge, marifat, self-disclosure and manifestation (tajalli, zuhurat) within sayr-i afaqi but all that are shadows, and consoling one with similar things (shab-h, mithal). Sayr-i anfusi itself is connected to the shadow (zilal) — I have verified it in my maktubs and risalas in detail. So sayr-i afaqi should be made to come down from (muta‘allaq) the shadow of the shadow (zill al-zill). Because afaq itself is the shadow of the anfus and the mirror of the manifestation (zuhur).

You should know that 1. all those states of the anfus that are witnessed on the mirror of the afaq, and 2. its cleanliness and ornamentation (safa, tajliya) that are felt, its analogy is this: A person who, in a dream or mystic vision (khab, waqi‘a), in the world of images (‘alam-i mithal), sees himself as the emperor or the pole of the age (qutb-i waqt). However, in reality he is neither the emperor nor the pole. If he attains those two ranks in the outside (kharij), he would be honored with those two ranks. Summary: *By that dream or mystic vision, only this much is estimated that he possesses the receptivity to be the emperor or pole.* However, he has to try his best and only then that potential would transform into action. And from the ears it would come to the lap.

On the matter we are discussing, the purification and ornamentation of the nafs rests on sayr-i anfusi. Whatever is observed within sayr-i afaqi, all that is merely the preparedness and receptivity (isti‘dad, qabiliyat) of tazkiya and tajliya. Until the

[231] i.e., transformation cf. Aftabi
[232] cleanliness
[233] of the heart
[234] conscience

salik

1. sees himself cleansed and purified (muzakka, mutahhar) in the kharij via sayr-i anfusi

2. by his own findings,[235] finds himself cleansed (beh wajdan, khod ra musaffa nabayad)

he would

1. remain deprived of attaining fana

2. be unable to realize the ten stations (tahaqquq beh maqamat-i 'ashra), and

3. be unable to bring into his hands any part of the states (abasteh) of the seven latifas (atwar-i sab'a) except the skin (post).[236]

Therefore, necessarily, the sayr-i anfusi is included into the sayr ila-'llah. Also the final station of the sayr ila 'llah, which is the station of fana. It is linked with the completion (tamamiy) of the sayr-i anfusi. Sayr fi-'llah is far beyond the sayr-i anfusi.

How would I reach the beloved?
When there are mountains, caves,
and trenches on the way

Kaifa 'l-wusulu ila su'ada wa dunaha
Qulalu 'l-jibali wa dunahunna khuyufu

O trace of felicity (sa'adat-i athar)! Within the sayr-i anfusi, when for the salik both

1. the connection of knowledge and love (ta'alluq-i 'ilmiy va hubbiy) that was related to the person of the salik (keh beh dhat-i salik mansub budeh) and

2. the captivation with himself (gereftari-i dhat-i uw)

they both go away, at that time, the captivation that the salik had with the others (gereftari-i digaran) and their corollaries also weaken. Because those acts of captivation with the others (gereftari-ha-i digaran) were the result of the salik's captivation with himself (bewasteh-i gereftari-i khod). They have been verified before.

Therefore, it is now established that the sayr-i afaqi gets cut through at the same time as sayr-i anfusi. And via this same sayr, the salik gets free of the captivation to the self (khod) and the captivation to all other things (digaran). Therefore, estimating from that verification the meanings of the sayr-i anfusi and sayr-i afaqi, get clear without any hypocrisy (biy-takalluf). Because truly, sayr does take place in the anfus and also sayr does take place in the afaq.

When the attachments with the nafs in their various degrees (Cheh qat'a ta'alluqat-i anfus beh tadrij) are cut off then it is sayr-i anfusi. And when, at the same time and additionally, the attachments (ta'alluqat) of the afaq, which form their forms at the same time as sayr-i anfusi— they are also cut off then it is indeed sayr-i afaqi. Sayr-i afaqi and anfusi in the other tariqas are its opposite — for they do need hypocrisy (takalluf) as it has been narrated before. Yes! Where there is the

[235] feelings cf. Aftabi

[236] Man is composed of the seven latifas set in a corporeal body. Here the Mujaddid seems to mean the the latifas disengaged from the body

truth, there there is no need of hypocrisy (takalluf). *Allahu sub-hanahu 'l-muwaffiqu.*

Listen! Listen! They talk about the manifestation of the names and attributes (zuhur-i asma va sifat) of the Necessary (JS) onto the mirror of the salik within the sayr-i anfusi. And they consider it as the BIVHUSITI and ornamentedness that comes after emptynesss (tajliya ba'd az takhliya). Instead, in reality, that[237] is neither the manifestation of the names and the attributes, nor ornamentation after emptyness. Instead, that manifestation is the manifestation of one of the mere shadows (zill) of the names and attributes. And that[238] is the

1. causer of the attainment of takhliya (muhassil-i takhliya) and
2. facilitator of tazkiya (musah-hil-i tazkiya)

Its detailed clarification (bayan) is this:

1. The priority (sabqat) is from that side, [239] which is related to being the origin (munasib-i mabda'iyat).
2. I.e., first , one of the many shadows of the object being sought (zilal-i matlub) gets manifested onto the mirror of the salik via attainment (beh husul).
3. And the purpose of that[240] that the darkness and muddiness (zulmat, kudurat)[241] of the seeker goes away.
4. And as the result, he[242] attains tazkiya and tasfiya, which are linked with the completion (marbut beh tamamiy) of the sayr-i anfusi.
5. Next *takhliya*, emptying[243] forms its form. And the preparedness for tajliya is found
6. At this point, the salik attains the worthiness to be the[244] manifestation of the names and attributes of the Necessary (shayan-i zuhur-i asma va sifat-i wajibi)
7. Therefore, within sayr-i anfusi, takhliya is attained as well
8. and that takhliya is dependent (manut) on the purity (tazkiya, tasfiya) of the nafs
9. On the other hand, that takhliya, which was imagined to be within sayr-i afaqi, that was merely takhliya in form (surat) but not in reality (haqiqat)
10. Instead, it is only within sayr-i anfusi that takhliya is attained and manifestation can be conceived (husul-i takhliya, zuhur mutasawwur), as it has been passed on before.

Note: *Gusistan* is breaking away from worldly things. On the other hand, *paivastan* is the joining together with he swt.

From this clarification, it is established that:

[237] manifestation
[238] manifestation
[239] the side
[240] manifestation is
[241] in the batin
[242] the seeker
[243] i.e., emptying of the batin
[244] locus of

1. Shadow-like paivastan, joining together comes before the gusistan, breaking away (paivastan-i zilli bar gusastan muqaddam)

2. so that a shadow of the object being sought does not get reflected onto the mirror of the[245] salik (zilliy az zilal-i matlub dar mar'at-i salik mun'akis nashod),[246] the breaking away from something other than the object being sought is not conceived (gusistan az ghayr matlub mutasawwur nabashad)

.

On the other hand, joining together with the prototype[247] happens after the attainment of breaking away (paivastan beh asl ba'd az husul-i gusistan).

Therefore, among the sufi shaykhs,

1. Those who say that paivastan is prior, that saying should be interpreted to mean they meant the paivastan of the shadows.

2. On the other hand, those who say that gusistan, breaking away is before the paivastan, saying should be interpreted to mean they meant the paivastan, joining together of the prototypes (asl).

Therefore, the contradiction between the two groups are relegated onto the difference in terminology.[248]

On this station, Shaykh Abu Sa'id Kharraz (qs) was speechless (mutawaqquf). He said, *Until he gets free, he does not receive. And until he gets freed, he does not receive (Ta narahiy niyabiy, ta niyabiy narahiy).* I do not know which one is prior in time.

I realize that the finding of the shadow (yaft-i zill) is before attainment of the release (rahidan) whereas the finding of the prototype (yaft-i asl) is after attainment of the release. So no confusion remains.

In the dawn, firstly the rays come out even before the sun rises, and as its result, secondly, the darkness is emptied (khali) and the world gets full of light. And it is after the darkness goes away and light is attained (zawal-i zulmat, husul-i safa), it is then that the sun itself appears. Therefore, the shadow of the sun is manifested (zuhur-i zill-i aftab) before the darkness goes away (zawal-i zulmat). And the sun itself rises only after the darkness goes away. It is like this: It is cleaned and decorated, but without a hint of his coming, the city is not cleaned or decorated. So it is better that the emperor comes after.[249]

So the truth is manifested, the quarrels are raised up, and the confusion goes away. It is Allah (S) who inspires (Fazahara 'l-haqqu wa 'rtafa'a 'l-naza'u wa zala 'l-ishtibahu. Wa 'llahu subhanahu 'l-mulhim).

2.18 Maktub 2.43

To Mawlana Muhammad Afzal
Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa.

[245] batin of the
[246] and as its result
[247] i.e., names and attributes (ism-sifat)
[248] Maktub 1.147 discusses paivastan and gusiatn in a greater detail
[249] the city is cleaned

Explaining: Taste is received, but not receipt

The sufi shaykhs of this most high tariqa (qaddasa 'llahu ta'ala asrarhum) have written, *In that presence (js), the taste is received, but not the receipt (Dhawqi yaft ast, neh yaft).* This saying relates to the station of insertion of the end in the beginning (indiraj-i nihayat dar bidayat). And that is the homestead of the elect attraction (mawtin-i jadhba-i khass) of these masters.

In that station, there is no reality of the *yaft*, receipt. For that reality is reserved for the enders (muntahiy-an). Still, when a taste of the end is inserted in the beginning, a taste of receipt is possible there. However, when the salik advances from jadhba and from the beginning reaches the middle, the taste of receipt vanishes like the receipt itself. I.e., neither the receipt is there nor the taste of receipt. However, when he reaches the extreme end (nihayat), then he again attains the receipt, but the taste of the receipt is not there. Therefore, for the ender, when the taste of receipt is negated, necessarily the pleasure and sweetness (iltidhadh, halawat) in his lot is only a little. The ender has crossed the tasting and sweetness in the first footstep. Finally, he hides in the corner of the house of unsweetness and tastelessness (biy-halawatiy, biy-mazagiy). Hadith: Rasul of Allah used to be always sad and worried (Kana rasulu 'llahu (salam) mutawasila 'l-ahzani da'ima 'l-fikri).[250]

[250]hadith

Question on taste of receipt

Question: A. When the ender receives his sought thing, why does his taste of receipt go away? B. And when the beginner does not receive his sought thing, where does he get his taste of receipt from?

Answer to part A: Going away of taste of receipt

The inner realm of the ender receives his sought thing, but it is after his attachment with the outer realm (zahir) is cut off (kamtar) that he is honored with that said felicity[251]. So necessarily, his inner realm does not communicate with the outer realm. And the nisbat of his inner realm does not affect his outer realm. And even though his inner realm receives (yaft-i batin) it, his outside is unable to feel its taste and pleasure (dhawq, multadh)[252].

Answer to part B: Receiving taste of non-manifest realm

Now remains the matter of receiving the taste of the non-manifest realm (dhauq-i batin). And that taste would be biychuniy since the inner realm has attained a share (nasib) of world of biychuniy. On the other hand,[253] would not come in the perception of the manifest realm (idrak-i zahir), which is completely (sarasar) chuniy.

As the result, in many instances, the manifest realm negates the taste that the inner realm receives (zahir nafiy-i dhauq

[251]of receipt

[252]Feelings originate from the five sensory organs, and those organs are physical things that are in the outer realm of the salik. Cf. Aftabi

[253]that biychuniy taste

az batin), and considers [254] unsweet (biy-halawat) like itself. Because the receiving of the taste is different for chun and biychun. So when even the outside of the ender does not keep any news of his inside, how would the outsides of the commoners would keep any news of that[255] inside? And what would come to lot of the[256] save denial? The taste that the [257] fail to understand is the taste of the manifest side (zahir) that is included within the chuniy world.

Why commoners like singing It is for this reason that to the[258] singing, dancing, crying aloud and restlessness (sama‘, raqs, saih, idtirab) — all these that are states of the manifest side and tastings of the outer form (ahwal-i zahir, adhwaq-i surat) — they are exalted in existence (‘aziz al-wujud) and magnificent in measure (‘azim al-qadr). Even that, they consider tastings and ecstasies (adhwaq, mawajid) limited to singing and dancing. And they do not think that the perfection of friendhood (kamalat-i walayat) could be something else but this.[259]

Ender attains the receipt but loses its taste

May Allah swt show the[260] the straight path. Truly, what the zahir is compared to the batin is like what the chun is compared to the biy-chun. Therefore, it is now established that both receipt and the taste of receipt (yaft, dhauq-i yaft) are attained in the non-manifest side of the ender (batin-i muntahi). *Summary: But since that taste (dhauq) has a part of the biychuniy world, that*[261] *is not perceived in the manifest side.* Instead, the manifest side denies that taste (nafiy-i an dhauq). And although the manifest side (zahir) keeps news (ittila‘) of the receipt of the non-manifest side (yaft-i batin), it is still unable to realize the taste of that receipt in the receipt (dhauq-i an yaft dar yaft). Therefore, if one looks at the manifest side, it can be said that the ender attains the receipt but loses the taste of receip

Zahir fails to feel taste of receipt

However, since that taste has a part of the *biychuniy* world, that[262] is not perceived by the *zahir* . Even that, the *zahir* denies that[263]. But still, the *zahir* keeps news of the receipt of the *batin* although it is unable to perceive the taste of that[264]. However, if the *zahir* is observed in that way, it can be said that the ender receives but he is deprived of the taste of the receipt[265].

Why beginners lose the receipt?

The well-instructed beginners of this most high tariqa establish the taste of *yaft*, receipt but lose the receipt. Its reason is this: The masters of this tariqa insert the taste

[254] that taste
[255] ender's
[256] commoners
[257] commoners
[258] commoners
[259] singing and dancing
[260] commoners
[261] taste
[262] taste
[263] taste
[264] batin
[265] Aftabi p. 117, -10 this section is missing from Naushahi, check Amritsari

from the end (chashniy az intiha') into the *batin* of the well-instructed beginner.

And in the method of reflection (in'akas), those[266] cast a ray of light (parto) of the end into the beginning. At that time, the zahir of the beginner forms a rabita (murtabat) with his batin, and a clear channel of communication[267] (quwwat-i ta'alluq) between[268] gets established. As its result, that ray of the end (an parto-i nihayat) and the pleasure of friendhood (ladhdhat-i walayat) comes from his batin into his zahir. And[269] colors the zahir by the color of the batin.

As its result, the taste of receipt (dhauq-i yaft) gets created (paida) in their zahir[270] without their conscious choice (biy ikhtiyar). So it is now decided that the beginner does not get the reality of the receipt (haqiqat-i yaft), instead he attains only the taste of the receipt.

Rabita of love

From this clarification, it can be known (ma'lum) how high is the tariqa of the Naqshbandi masters (qas) and how sublime (raf'at) is their supreme ('aliya) nisbat. And the beauty of their nurture (husn-i tarbiyat) and the perfection of the endeavor (kamal-i ihtimam) of these masters with the seekers and students (muridan, taliban) could be understood (mafhum). On the first footstep, they give ('ata miyfarmayad) the true seeker (talib-i sadiq) whatever that they have (ancheh khod ra darand) by putting that into the breast of that well-instructed disciple (beh indaraj-i hawsalat-i murid-i rashid). And they nurture (tarbiyat) him through the channel of the rabita of love (beh 'alaqat-i irtibat-i hubbiy) in the method of glancing and reflecting (beh iltifat, in'akas).

Are Naqshbandi beginners equals of other enders?

Some sufi shaykhs of the other silsilas (qaddasa 'llahu ta'ala asrarhum) are unsure on the saying — *indiraj-i nihayat dar bidayat*, insertion of the end into the beginning — which has come out of these masters[271]. They hesitate on the point that they hold it improper to equate the beginner of this tariqa with the enders of the other tariqas. Surprise! Where did they find that this [272] of the beginner of this Naqshbandi tariqa with the enders of the other tariqas? The Naqshbandi masters have said nothing beyond *indiraj-i nihayat dar bidayat*, insertion of the end into the beginning. Amd what they said does not mean equality.

Instead, what they mean is that in this tariqa, the shaykh who has reached the end gives ('ata) the well-instructed beginner (mubtadi-i rashid) a taste (chashniy) of the felicity of the [273] own end (az dawlat-i nihayat-i khod) in the method of reflection (beh tariqa-i in'akas) via his face-turning and charismata (tasarruf). It is as if[274] puts the salt of his own end into the beginning[275]. So where is the equality (musawat)? Or how can you be unsure (ishtebah)? Or how

[266] Naqshbandi masters
[267] that is how Aftabi hz translates it in Bangla
[268] his zahir and batin
[269] that ray
[270] of the beginners
[271] i.e., masters of this Naqshbandi tariqa
[272] claim of equality
[273] shaykh'
[274] the shaykh
[275] of the disciple

can you justify hesitation (taraddud) in its truth?

Naqshbandi end

Indiraj: Magnificent felicity

That[276] *indiraj* is a magnificent felicity. The beginner in this tariqa, although he does not have the property (hukm) of the ender, still he is not deprived of the felicity of the end. If it happens that a beginner does not receive the opportunity to complete the tariqa and to cross its waystations and reach the end. still he would not be deprived of the felicity of the end (dawlat-i nihayat)[277]

Ender: Difference with other tariqas

You may know that there is such a difference between the ender in this tariqa with the ender in the other tariqas. In the beginning of that end which has the matter of the end commingled into, that[278] would be better than all other ends. Therefore, the end of this[279] would be the end of all ends (nihayat al-nihayat).

Saliy keh nakust
Az baharash paidast

Year that would go well
You sense it in spring

[276]Naqshbandi

[277]If a disciple takes bayat, and starts the suluk, and by chance dies, he still crosses the rest of the stations in the grave, and reaches perfection — I've learned from my sufi shaykhs.

[278]end

[279]Mujaddidi tariqa

Question on Naqshbandi end

Some fanatic followers (muta'assiban) of other silsilas asked me, Question: Our end[280] arrives on the Haqq (S). A. If you[281] want to call[282] your beginning, where would you go leaving Haqq? B. And what else can become your end beyond Haqq?

Answer A: Where would Naqshbandis go leaving Haqq?

We go from (az) Haqq into (beh) Haqq js. And we flee from the taint of shadowness (az sha'iba-i zilliyat) and reach the prototype of the prototype (asl al-asl). And turning our faces away from self-disclosed things that are contrary to one another (tajalliyat-i i'rad), we seek out the thing that itself makes the self-disclosure (mutajalli). And crossing the manifestations (zuhurat), we wish for the manifested things within the very innermost part of our insides (abtan-i butun).

When there are different levels (maratib-i mutafawta) within the innermost parts (abtaniyyat)? We go from one innermost part to another innermost part. And from that other innermost part, we set down our feet onto a third innermost part. And this keeps on going as long as Allah wills.

Answer B: What else beyond Haqq can become Naqshbandi end ?

Preface: Naqshbandi sayr is biychun Although Hazrat Haqq swt is a truly simple thing (basit-i haqiqi), still he is also all-embracing or wide (wasi'). However, that

[280]i.e., the end for a silsila other than Naqshbandi

[281]Naqshbandis

[282]our end

all-embracingness lacks length or breadth as they are marks of contingentness and signs of newly-arrivedness (‘imarat-i imkan, ‘alamat-i huduth). Instead, his wideness is unqualified (biychun, biycheguneh) like his dhat. Consequently, the sayr that takes place within that all-embracingness (wasi‘at) is also unqualified. And although he who does the sayr possesses qualifiedness (chuniy, chandiy), it is by the power of unqualifiedness (biychuniy, biycheguniy) that he cuts through the waystations of *biychun*. And from *chun*, he[283] reaches the *biychun*.

***Biychuniy* sayr is mysterious** Those brainless idiotic poor ones[284]! How would they fathom the reality of this interaction? Those who are captivated by the world of *chun*, how would they have any news of the *biychun*? They criticize because they themselves have failed to reach. And they boast because they themselves do not know.

Some brainless ones who do not even know themselves
Prefers defect imagining it to be excellence

Biy-khordiy chand ze khod biy-khabr
‘aib pasandand beh za‘am hunar

Interpretation 1: Different ends Those[285] are so ignorant that they don't understand that the end of[286] the prophets, even the end of the final prophet, is the Haqq. But the end of them all are not unified with the end of the prophets. Instead, those[287] carry no interrelationship with one another. Therefore, it can also be that for a group,[288] such an end is possible, which is beyond the ends of these[289], but at the same time lower (dun) than those masters.[290] So this is now established that everyone's end is Haqq (S) but those[291] have differences in-between their degrees (tafawat-i darajati-him).

Interpretation 2: Shadow not prototype Or we can say this also that everyone considers reaching Haqq (js) as one's own end. At the same time, there are many who consider the shadows and manifestations (zilal, zuhurat) of Haqq as Haqq himself.[292] However, there are differences in-between the degrees of those shadows and manifestations.

Discussion on ends

Consequently, the ends of all the possessors of the ends is not the the same thing as arrival (nafs al-amr va wusul) onto Haqq

[283] finally

[284] i.e., the questioners who made this question on the Naqshbandi end

[285] questioners

[286] all

[287] two ends of these two groups, 1. the prophets and 2. the masters of the other silsilas, or for that matter, any silsila

[288] of highly capable sufi masters, namely the Naqshbandi masters

[289] *non-Naqshbandi sufi masters*. Aftabi wrote within brackets that it is the *questioners* but I believe he made a mistake, instead that that *iyn*, these, refers to *non-Naqshbandi sufi masters*. Aftabi does make mistakes but they are small, very rare and do not distort the main message

[290] i.e., the prophets

[291] ends of different individual saliks of those two groups, at the same time

[292] mistakenly

although each of those[293] believe that their end is Haqq (S)[294].

It may be that all these three take place at the same time:

1. the beginning (ibtidaiy) of one[295] group is the shadow and the manifestation of Haqq
2. that[296] the end of that[297] group as they claim to have the true interpretation (beh za'am-i haqqaniyat)
3. a[298] group arrives onto (wusul beh) Haqq — who is beyond those shadows and manifestations (ma waraiy an zilal, zuhurat).

Why would that[299] be far out (mustab'ad)? And why should that deserve denial and suspicion (inkar, ishtebah)?

If a faulty one blames this tribe
he swt forbid! I won't say such a thing
All the lions of the world are chained in this chain
Can the teeth of jackal cut this chain?

Qasiriy gar konad iyn qafila ra ta'an-i qusur
Hasha 'llah! Keh bar aram beh zaban iyn galeh ra
Hameh shiran-i jahan basteh iyn silsilah and
Rubeh az hileh chasan begaslad iyn silsilah ra

Dua: *Rabbana 'ghfirlana lana dhunubana wa israfana fi amrina wa thabbat aqdamana wa 'nsurna 'ala 'l-qawmi 'l-kafirina.*[300] *Wa 'salamu 'ala mini 'ttab'a 'l-huda.*

2.19 Maktub 2.44

Note: Most of this maktub discusses ideas that the Mujaddid later rejected, e.g., zilliyat etc. That part is skipped.

To Muhammad Sadiq, the son of Haji Muhammad Mu'min

All praise is to Allah! Peace onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa).

No sin harms friend

Question: You have asked, *When Allah loves a servant, no sin may harm him*— what does it mean?

Answer: You may know that when Hazrat Haqq swt loves a slave, no sin comes out of him.

A. Preservation from sins

Because friends of the Haqq (ja) are preserved (mahfuz) from committing sins, although it's possible for them to sin. On the other hand, the case of the prophets are its opposite, for they are immune (ma'sum) from sin, i.e., it is impossible for a sin to come out (sudur) of them. Consequently, when sins do not come out of the friends,

[293] enders
[294] although that ender is mistaken
[295] i.e., first
[296] beginning is
[297] second
[298] third
[299] prospect
[300] Q.Al-'Imran.147

then surely those would not harm them. I.e. when no sin is not committed, it would not cause any harm. It is indeed true and not unknown to the wise.

B. Earlier sins

This saying may also be interpreted this way that sin refers to his earlier sins that he had committed before he attained the degree of friendship (daraja'i walayat). Because indeed Islam destroys all the sins that one had committed beforehand.

The rest of the matters are on Allah. *Rabbana la-tu'akhidhna innasina aw akhta'na.*[301] *Wa 'l-salamu 'alaikum wa 'ala mani 'ttaba'a 'l-huda, wa 'l-tazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi 'l-salawatu wa taslimatu 'l-'ula.*

2.20 Maktub 2.45

Summary: Cosmos is locus where ism/sifat self-discloses, but not his dhat. However, in 3.122 Mujaddid rejects that and substitutes a new theory. So read 3.122 instead.

2.21 Maktub 2.46

To Mawlana 'Abdul Hamid Bangali
Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa.

Excellence of pleasant kalima

Tariqat, haqiqat and shariat are included within the holy kalima *La ilaha illa 'llahu muhammadur rasulu 'llah.*

[301] Q.Baqara.2.286

First segment: La ilaha illa 'llah

1. La ilaha, station of negation, maqam-i nafiy

As long as the salik remains onto the station of negation (nafiy), he remains onto the station of tariqat. When

1. he would be completely relieved (bitamam farigh) from the station of negation, and
2. the ma sewa would be negated from his gaze

then he would

1. complete (tamam) the tariqat and
2. arrive onto the station of the fana.

2. illa 'llah, Affirmation —ithbat of kalima tayyab

When the salik, after nafiy, 1. comes onto the station of ithbat, and 2. turns his face from suluk to jadhba, then he gets 1. realized by the degree of haqiqat and 2. gets qualified by baqa.

Next, this negation, affirmation (nafi', ithbat), tariqat, haqiqat, suluk, jadhba — they make true the name *wali* onto him. And the nafs sheds its instigatingness (ammargi) and instead attains pacifiedness (itminan).

Therefore, the perfection of friendship (kamalat-i walayat) rests on the first segment of this pleasant kalima. And that first segment is the negation and affirmation (nafiy, ithbat).

Second segment: Muhammadur rasulullah

Now remains second segment of this holy kalima that establishes the rasul-hood of the final prophet (slm). And this second segment attains (muhassil) and perfects (mukammil) the sharia.

The sharia that was attained in the initial and middle stages was merely the outer form of the sharia, and its name and facade (ism va rasm). True sharia is attained in this homestead (mawtin), after the degree of walayat is attained.

It is in this place that kamalat-i nubuwat, which their perfect followers attain as heir and follower, is attained. Tariqat and haqiqat, which are causes of the attainment (muhassilan) of walayat, are also attained here. It is said that those two are preconditions of attaining haqiqat-i shari'at and attaining kamalat-i nubuwat. Walayat is analogous to cleansing (walayat hamchun taharat)[302] and sharia analogous to salat, in the context of the tariqat (shari'at hamchun salat dar tariqat). It is said that after a perfect cleansing (taharat-i kamila), tariqat takes away one's true dirtiness (najasat-i haqiqi) whereas haqiqat take away one's virtual dirtiness (najasat-i hukmi).

Second segment is greater So that after a perfect cleansing (taharat-i kamila), one worthy of obeying the rules (shayan-i atiyan-i ahkam) of the sharia and attains the receptivity (qabiliyat) of doing the salat — which is the pillar of the religion, the ultimate degree of nearness (nihayat-i maratib-i qurb) and the miraj for the faithful.

I am finding the second segment of this holy kalima as an endless sea (darya yaftam biy-kiran), and the first segment as a drop when I compare them.

Yes! Before *kamalat-i nubuwat*, the perfection of prophethood, *kamalat-i walayat*, the perfection of the friendship is worthless. What worth does an atom has before the sun?

Is walayat higher than nubuwat?

Sub-hanallah! It is a surprising matter that some people, due to their crooked sight (kajbiniy)[303], consider walayat better than nubuwat. And consequently, they hold sharia, which is the pith of walayat, as its chaff. What other idea would they put up? Because their sight is focused onto the outer form (surat) of the sharia.

Those who have brought only the chaff of the pith into their hands, they are the ones who hold nubuwat small due to the [304] defect of being face-turned onto the creation ('illat-i tawajjuh beh khalq). They consider this focus [305] imperfect like the focus of the common people. Actually, they do not know that as it is in kamalat-i walayat, the focus is onto Haqq during the time of ascent ('uruj) as well. Instead, the glance (iltifat) that takes place within walayat, it is merely the outer form of the perfection of the ascent that takes place on the station

[302] You need to clean your heart, so that your intention is observing the sharia is to please he swt, instead of your nafs-this is the standard Mujaddidi understanding

[303] i.e., wujudis. Because they propose that the focus of the wali is onto he swt whereas the focus of the nabi is onto mankind

[304] nabi's

[305] of the nabis

of nubuwat. A little bit from that would be described now.

Perfection of nubuwat During the time of descent (nuzul), as in walayat, the face is onto Haqq. The sole difference is that in walayat, it is by the zahir that the wali is face-turned onto the creation, but onto the Haqq by the batin. And in descent, the nabi is face-turned onto the creation both by zahir and batin. And by his totality, invites the creation towards Haqq. And this descent is more complete and more perfect (atamm, akmal) than the descent of walayat. I have made verification (tahqiq) on it in my books and risalas.

This focus (tawajjuh) of the[306] onto the creation is not like the focus of the common people, as many assume. Instead, the focus of the common people onto the creation is a facet of their captivation onto the ma sewa. On the other hand, when the elect of the elect (akhss-i khwas) focus onto the ma sewa, it is not due to that captivation. Because they have given up (wada'a) that captivation onto the ma sewa on the first footstep, and replaced that with captivation towards the creator of the creation (khaliq-i khalq).

Yes! These masters[307] do focus (tawajjuh) onto the created beings but it is for the purpose of giving them guidance and good-instruction (hidayat, irshad). They show the creation the way towards (rahnamuni) the creator of the creation (khaliq-i khalq), and point (dalalat) them towards the good pleasure of the master (maradi-i mawla). There is no doubt that showing attention to the created beings to free them from the slavery (riqqiyat) of the ma sewa is superior to to showing attention onto Haqq to promote the nafs.

For example, the case of one who is absorbed in the zikr of he swt (ilahi) may be considered. And during that period, he sees a blind man with a well in front of him. And if the blind man advances one more step, he would fall into it. In such a situation, for the zikr-chanter, would it better for him to continue his zikr? Or would it be better to save the blind man?

There is no doubt that it would better for him to save the blind man than than to continue do zikr. Because he swt is unneedy (ghaniy) of him and his zikr while that blind man is the needy slave. And it is necessary to relieve his pain. Even more, if one is commanded (ma'mur) to do it, saving him would be like zikr to that one. Because then one would be obeying the order (imtithal-i amr). In zikr, one right (haqq) is respected, which is the right of the master. And if he is saved via order (amr), two rights are respected, the right of man and the right of the master. On the contrary, doing zikr at that time could be included within sins. It is for the reason that it is not good (mustahsan) to do zikr at all times, instead in many periods it is better not to chant zikr. E.g. in the forbidden days and time. At those times, not keeping fasts and not praying salat is better than keeping fasts and praying salat.

[306] nabis

[307] the elect of the elect

Zikr is whatever takes away heedlessness

You may know that zikr means removal of heedlessness (*tard-i ghaflat*) whatever type it may be. It does not mean repetition of the kalima of negation and affirmation. Or repetition of the name of the person (ism-i dhat), as it is thought. Instead, all the obeying of the positive instructions and refraining from the prohibitions (imtithal-i awamir, intiha az nawahi) of the sharia is included within zikr.

Even that, buying and selling, marrying and divorcing, if they are done respecting the confines of the sharia, all that is considered as zikr. Because while doing those actions, if the maker of the rules is remembered, then where is the room for heedlessness? However, when he is remembered via mentioning his names and attributes[308], it would create traces rapidly (sari‘ ’l-ta’thir) and love with the object of the zikr. And bring the doer of the zikr near (qarib al-iysal) the object of that zikr. This situation is the opposite of that zikr that is via doing the positive instructions and refraining from prohibitions. In that, the above-mentioned qualities[309] are there only a little. Still, a few such zikr-doers who do zikr via following the sharia attain it rarely. It is like when Khwaja Naqshband said, *Hazrat Mawlana Zaynuddin Tayibadi (qs) reached he swt on the path of knowledge (az rah-i ‘ilm bekhoda rasideh ast).*

Even more, the zikr that takes place via names or attributes — that is merely the connector (wasila) of the zikr that is attained via respecting the boundaries (mara‘at-i hudud) of the sharia. Because one may not respect the rules of the sharia within all activities without a complete love (mahabbat-i tamm) for the master of the sharia. And this perfect love depends on the zikr of names and attributes. Therefore, in the beginning, that type of zikr[310] is needed. Only then this type of zikr[311] would be attained. However, the matter of divine grace is separate. If grace is there, neither a precondition nor a connector (shart, wasila) is needed. Allah elects whomever he wills towards himself (Wa ’llahu yajtabi ilaihi man yash’u).[312]

Supreme interaction

Let us proceed to the gist of the matter, and say, *After these three interactions,* sharia, tariqa, haqiqa*, there is a different business (karbar) before which those interactions have no measure or interpretation (i‘tidad, i‘tibar). Because what is attained on the level of the haqiqat of that form and which is related to the ithbat of the kalima* illa ’llah — *that is merely the form of that interaction, and that interaction is its reality.* This is analogous to this: 1. In the beginning, the outer form of the sharia is attained by everyone but 2. after the reality of the tariqa and haqiqa is attained, the reality of the form of that sharia is attained.

You may ponder on the interaction *1. whose form is the reality*[313]*, and 2. whose*

[308] i.e., when the zikr of he swt via zikr of divine names and attributes

[309] i.e., rapid creation of traces, love, attaining union fast cf. Aftabi

[310] i.e., zikr of names and attributes or *ism, sifat*

[311] i.e., zikr via observance of the sharia

[312] Quran

[313] i.e., whose form is the reality of another thing cf. Aftabi

preface is walayat. How can one talk about that[314]? And where is the room to discuss that? Even if it could be described, who would realize it, and who would understand it? This interaction is the inheritance from the possessor of resoluteness (???) prophets that come into the lot of only the fewest of the few. Its prototype are the possessor of resoluteness prophets. And since they are few, their corollaries (furu‘) would be few as well.

Step outside sharia?

Question: From those marifats, it is imperative that on some levels, the salik steps outside the sharia, and ascends with (‘uruj) what is beyond the sharia— is it correct?

Answer: Sharia is the practice of the manifest realm (‘amal-i zahir) and those matters are related to the batin, inner realm. The zahir is always obligated to observe (mukallaf) the sharia whereas the batin is captivated by those interactions. When this world is the place of practice, via external practice the batin gets immense help.

The progress of the batin is linked to taking up the sharia. And that[315] suspends from the zahir. As a result, as long as they are in this world, both the zahir and the batin have no alternative except the sharia. The job of the zahir is to practice according to the sharia. And the lot of the batin consists of the fruits and results of the sharia.

This is for this reason that sharia is the mother of all perfections, and the root (asl) of all stations. The fruit of the sharia is not limited to this world, The perfections of the last world and the eternal pleasure (tana“umat-i sarmadi) are the fruits of the sharia. Therefore, the sharia is like a holy tree. Both in this world and the last world, the people of the world would keep on receiving fruits and effusions from it. And the world would keep on taking effusions (fawa'id) from it.

Does zahir focus onto creation?

Question: From this clarification, it is proven that in kamalat-i nubuwat also, the batin is with (be) Haqq and the zahir is with the creation. On the other hand, you have written in your maktubs and risalas, also it has been narrated before: *On the station of nubuwat that is the locus of giving invitation, the entire face is focused onto the creation.* How to resolve this contradiction?

Answer: The above matters relate to ascent (‘uruj). On the other hand, the station of invitation (da‘wat) relates to coming down (hubut). So during ascent, the batin is with Haqq whereas the zahir is with the creation. The purpose is that the zahir is fully face-turned towards the creation so that it can fully respect the right of the creation. And during the time of coming down (hubut), that [316] is fully face-turned onto the creation. And in its totality, it points the creation towards Haqq (JA). So there is no contradiction.

However, its realization (tahqiq) is this that to face-turn onto the creation is truly to face-turn onto Haqq (swt). *Whichever direction you turn your face to, there is the face of Allah (Fa-ainama tuwallu fa-*

[314] amazing thing

[315] sharia

[316] zahir

thamma waj-hu 'llahi).[317] What it does not mean is that the contingent (mumkin) is identical to the Necessary swt. Or it is the mirror for the Necessary swt.[318] What power does a lowly contingent thing have that it can identical to the Necessary? Or realize the receptivity to be the mirror for him? *Note: The rest of this maktub is skipped as 1. it talks about deep philosophical things that are hard to understand for me, and unless I understand it, I cannot translate it. And 2. the Mujaddid talks on zilliyat-a theory that he ultimately rejected in the end of his life and replaced it with his seven descent theory cf. maktub 3.122. Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*

2.22 Maktub 2.47

To Muhammad Qasim Badakhshi

Companionship is critical

Bismi 'llahi 'l-Rahman al-Rahim. After praise to he swt, giving benediction to the blessed prophet and conveying invitation (*hamd, salawat, tablighi 'l-da'wat*) to him, *Li-'llahi subhanahu 'l-hamd wa 'l-minnatu*, you may know that by the grace of he swt your words and sayings proves the warmth of seeking he swt (hararat-i talb), and gives out the smell of a meditative-state (bu'iy az jam'iyat). I hope that this felicity is the trace of the nearness of companionship (athar-i qurb-i suhbat). Captivation of worthless worldly things (lata'il) did not allow you the respite to stay in the companionship for even a week. It does not seem that your total companionship adds up to even ten days. You should be ashamed in the court of he swt. From a thousand days, why could you not chose only a single day for God (khoda) ('azza wa jalla)? Or keep yourself away from connecting to worldly attachments (ta'alluqat-i shatta)?

he swt's proof has been put on you (Hujjat bar shoma dorost shadeh ast). Even more, you yourself have felt that staying in this companionship only for a hour is more better (beh) than staying in forty-day solitary retreats of hard practices (arba'inat-i mujahada). Still then, you have fled from companionship, and have used tricks (hileh) to keep yourself afar. You possess a superb receptivity (isti'dad). But if you fail to actualize that potential (quwwat), what benefit is there? Your receptivity is high, but aspiration (himmat) is low. Like children, you have rejected jewels and pearls, and instead have been pacified by broken pieces of earthenware.

> At dawn you would know it as clear as broad daylight
> whom did you make love with at night
>
> Beh waqt-i subh shud hamchu roz ma'lumat
> keh ba keh bakhteh'iy 'ishq dar shab-i diyjur

1. Come back to companionship All the time has not passed yet. You need to put your mind into the real thing (asl). And the best practice on this task[319] ('umdah-

[317] Q.Baqara.2.115

[318] i.e., the mirror onto which the Necessary is reflected

[319] of walking the sufi path of suluk

i iyn kar) is to stay in the companionship of the possessors of the meditative-state (suhbat-i arbab-i jam'iyat).

2. Chant zikr If that felicity does not come to the hands, one should spend the whole time in the zikr of he swt (ilahi, jalla shanuhu). It is essential to remain absorbed in a zikr that has been taken from a felicitous friend, and stay far away from all deeds that takes one away from the zikr. You should take caution regarding what the sharia considers halal or haram—it should not be neglected.

3. Pray salat You may hold it necessary to pray the five-times namaz in congregation. Remain careful to observe the pillars (rukn, arkan) of the namaz properly as much as possible. Try to carry out the namaz in the preferred (mustahab) time.

Dua: O our nurturer! Fill up our light fully, and forgive our sins, you are all-powerful (Rabbana! Atmim lana nurana wa 'gfirlana. Innaka 'ala kulli shay'in qadir).

2.23 Maktub 2.48

To Muhammad Talib Badakhshi

Bismi 'llahi 'l-Rahman al-Rahim. All praise is to Allah, and peace be onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa)!

Take up patience in calamities

Khwaja Muhammad Talib! Always remain desirous of him whom you are seeking (matlub). You have written on the passing away of beloved Muhammad Siddiq. *Inna li-'llahi wa inna ilaihi raji'un.*

Beloved brother! To the faithful, Hazrat Haqq is more precious and more beloved ('aziz, mahbub) than everything, be it their wealth or lives. It is his exclusive job to give life or death. None else has any share (madkhali) in that job. Therefore, his act should be well-liked. Instead, the lovers find pleasure and comfort (ladhdhat, 'aish) in what the beloved does. So how can I point you out towards taking up patience? Because patience alludes towards pain (karahat). Although the station of contentment (rida) alludes to longing and happiness (raghb, surur), the degree of finding pleasure (martaba-i iltidhadh) is another matter.

Love is that flame. When it starts burning
Burns away all but the beloved
Wield the sword of *La* to kill all other than the Haqq
Does anything remains after the *La*?
Remains only *illa 'lLah* that holy person
Bravo! O love! Partnership has burned away

'Ishq an sho'leh ast kuw chun bar furukht
Har cheh juz ma'shuq, baqi jumleh sukht
Tigh-i la dar qatl-i ghair-i haqq barand
Dar nagar zan pas keh ba'd-i la cheh mand
Mand illa 'llahu baqi jumleh raft

Shad bash, ai ‘ishq, sherkat suz raft

Wa ’l-salamu ‘ala mani ’ttaba‘a ’l-huda.

2.24 Maktub 2.49

To Khwaja-i Gada

Forgetting ma sewa: Step 1

The religious advice that has been given to brother Khwaja Muhammad Ghada is this:

1. First, correct your articles of belief according to the science of Kalam (tashih-i ‘aqaid-i kalamiya),
2. second follow the rules of the science of jurisprudence (atiyan-i ahkam-i fiqhiya), and then
3. third keep on doing the zikr of he swt all the time in the manner that you have been taught.

The zikr should be overwhelming (istila) to that extent that nothing remains in the inner realm save the object of that zikr. And all those attachments based on knowledge or love (ta‘alluq-i ‘ilmi, hubbi) that was with the ma sewa, i.e., other than the object of that zikr (madhkur), they vanish.

At this point, the heart forgets the ma sewa. And [320] no longer sees or recognizes (did, danish) the other (ghayr)[321]. Even that, when reminded intentionally or forcefully (takalluf, ta‘ammul), [322] fails to remember[323]. Even more, [324] fails to attain even a sign (nashnasad) of [325]. Instead[326] remains always annihilated and drowned (mustahlak, mustaghriq) within the object of seeking (matlub). When[327] reaches such a state, he would cross one step on this path. Try so that it is not less than one step, and you are not absorbed in seeing and knowing the other (ghayr)[328].

Ball of opportunity and happiness lies on the field to play with
None comes to the field. Where are the horsemen?

Guiy tawfiq va sa‘adat dar miyan afgandeh and
Kasiy beh maidan dar namiy ayad savaran ra cheh shad

From the outside, your attachments (ta‘alluqat) seems to be little. Still, since you long for the interconnection, you may include yourself among the possessors (arbab) of interconnections You may have heard this proverb, *He who revels in his own harm, he does not deserve compassion (nazr). Wa ’l-salam.*

2.25 Maktub 2.50

To Mirza Shamsuddin

Alhamdu li-’llahi wa salamun ‘ala ‘ibadihi ’lladhina ’stafa.

[320] that heart
[321] i.e., all that is other than the Haqq, or the ma sewa, or the creation
[322] that heart
[323] the ma sewa
[324] that heart
[325] the ma sewa
[326] that heart
[327] the salik
[328] and get stuck. Instead you may make efforts to progress further

Sharia: Form versus reality

Sharia has both a outer form (surat) and inner reality (haqiqat). The form of the sharia is taking up the rules of the sharia, after forming faith in Allah and his rasul, and in what the rasul has brought forth from him swt. And to take them up despite

1. opposition (munaza'at) from the instigating nafs, and

2. that nafs exceeding the limits according to its innate nature.

In such a situation, if one attains iman, it is outward (surat) iman merely. And if it is doing the salat, it is outward salat merely. And if it is taking up fasting, it is outward fasting merely. Such is the case with the other rules of the sharia.

The reason behind it is this — nafs is the best part of the existence of man ('umda'-i wujud-i insan) and that nafs is indicated by the term *I*. If it perseveres in infidelity and denial (kufr, inkar), how can the reality of faith and the reality of good deeds be conceived there? It is an elect grace of Alllah that he has accepted the mere form only, and given that that he has accepted the mere form only, and[329] given the good news of entrance into paradise, which is locus on which his good-pleasure falls. And it is also his act of grace that in order to build up *iman*, faith, he has made attestation (tasdiq) by the heart sufficient, and has not given the responsibility for the attraction from the nafs.

However, there is both surat and haqiqat are present within the paradise. Those are possessors of the form would enjoy the form of the paradise. And vice versa, those who are the possessors of the reality would be satisfied with the reality of the paradise. Both the possessors of the form, and the possessors of the reality would enjoy the same fruit in paradise. However, the possessor of the form would find one sort of pleasure (ladhdhat), and the possessor of the reality would find another sort of pleasure.

The pure wives of the rasul, the mothers of the faithful, would stay in the same paradise with him, and eat the same fruit. However, for each, there would be a unique pleasure and delight (iltidhadh, tanawwum). If it were not so, then the mothers of the faithful would be higher than everyone else after the rasul. And it would also be imperative that if a person is higher than a second person, then his wife would be higher than the second person's wife, for the reason that each wife would be living together with her husband.

This outer form (surat) of the sharia is the precondition of *istiqamat*, firm standing. And that *istiqamat* is the surety of success (mawjib-i falah), guarantor of last-worldly salvation (mustalazzim-i najat-i ukhriy), and approver (musahhih) of entrance into paradise, as it has been said before.

When the outer form of the sharia is rectified (dorost) then common ('amma) walayat would be attained. Allah is the *wali*, friend of the faithful (Allahu waliyyu 'llazina amanu)[330]. It is after that that the salik, by grace of Allah swt, attains the capability to set foot onto the tariqa, and comes to the elect (khassa) walayat.

[329] based on that form

[330] Quran, Baqara, 2.257

And its nafs advances step by step from *ammargi* to *mutma'inna*. However, you may know that crossing the waystations of arrival (tayy-i manazil-i wusul), which happens by that elect friendhood (*walayat-i khassa*), depends on the practice of the sharia.

Doing zikr of he swt (ilahi) (jalla sultanuhu) that is a good practice on this path is included within the commands of the sharia. And refraining from forbidden acts is a also a necessary act on this path. Observing the obligatory (fard) deeds draws one nearer to he swt. And the sharia also commands to seek out a pir who is wise, guiding, and fit to become the *wasila*, connector. *Search for a connector towards him (Wabtaghu ilaihi wasila)*[331].

In summary, there is no alternative to the sharia, be it the form of the sharia, or the reality of the sharia. Because the rulings of the sharia is the mother of all the perfections of the walayat and nubuwat. The perfections of the walayat is the fruit of the forms of the sharia, and vice versa, the kamalat-i nubuwat is the fruit of the haqiqat-i sharia. Insha' Allah, it would be clarified in detail soon.

Tariqa: Negation

Tariqat is the preface to walayat. Then purpose in tariqat is the negate the ma sewa[332] And it is desired to negate to remove the other and otherness (ghair, ghairiyat). By the grace of Allah, when all other things would go away completely from the sight of the seeker, and neither a name, or a sign (nam, nishaneh) of the other would remain in his sight, it is then that he attains annihilation (fana), the stations of tariqat are cut through, and the sayr ila 'llah gets completed.

Tariqa: Affirmation

Next, the stations of affirmation (ithbat) begins that is called the sayr fi 'llah. This is the station of abidingness (baqa), that is the homestead (mawtin) of haqiqat, and the farthest destination (maqsud-i aqsa) of walayat. This tariqat and haqiqat, which is fana and baqa, verifies the epithet *wali* for the seeker. And his *nafs-i ammara* turns into *nafs-i mutma'inna*. And that nafs refrains from his own kufr and denial. And he gets well-pleased on the master (js), and in turn the master gets well-pleased on him. The unpleasant nature (karahat) that he had in his own innate nature (jibillat) gets pierced. Still, the sufi shaykhs keep saying, *Although the nafs arrives on the station of* mutma'inna*, still it does not refrain from rebelliousness (sarkashi).*

> Although it has become tranquil
> Still it has not shed its innate nature
>
> Har chand keh mutma'inna gardad
> Har gaz ze sifat-i khod nagardad

Greater jihad

It comes in the hadith, *We are returning from the lesser jihad to the greater jihad (Raja'na mina 'l-jihadi 'l-asghar ila jihadi 'l-akbar).* All interpret that greater jihad as the jihad with the nafs.

[331] Quran, Ma'ida, 35

[332] i.e., everyone save he swt, the object being sought

But what has been unveiled to me, and what I have found myself (wajdan-i khod) opposes this well-known interpretation. It seems to me that after it has attained *itminan*, pacification, no rebelliousness or insubordination (tughyan, sarkashiy) remains any longer within the nafs, for[333] has stabilized itself (mutamakkin) onto the station of obeying (inqiyad).[334].

Interpretation 1: Jihad against self-stabilizing heart

Instead, I[335] is finding that [336] is the *qalb-i mutamakkin*, self-stabilizing heart, which has forgotten the ma sewa. And I'm finding so both in the first glance, and also when I think about it deeply (did, danish) that that the[337] has advanced beyond the other and otherness (ghair, ghairiyat). And it has become free from the confines of love of high rank, authority, pleasure and pain (hubb-i jah, riyasat, ladhdhat, alam). So where is the opposition? And who would rebel (sarkashi)?

Prior to attaining pacifiedness (itminan), if that nafs could oppose (tafawat) even for the amount of the head of a hair, there was room for attributing it with rebelliousness and insubordination (tughyan, sarkashi). On the other hand, after attaining *itminan*, there is no room (majal) to qualify that nafs with opposition and insubordination (mukhalafat, tughyan).

This idea of mine goes against the decided opinion of the sufi shaykhs (muqarrar-i qawm). And so I have thought (mutala'a) a lot on this, looked at it with a sharp sight, and traveled far and wide. Still, by the grace of Allah, I could not find any opposition (mukhalifat, sarkashi) within the nafs-i mutma'inna even for the amount of the head of a hair. Nor could I find anything within that[338] save annihilation or effacement (istihlak, idmihlal). After all, when the nafs has sacrificed (fida) itself to its master, where is the room for opposition?

And when that[339] is well-pleased on Hazrat Haqq swt, and Hazrat swt is well-pleased on that[340] as well, how would disobeying (tughyan) happen? Since that is inconsistent with being well-pleased.[341] on whom he swt has become well-pleased, indeed he swt would never be displeased on him again.

Interpretation 2: Jihad against body

On the other hand, *jihad-i akbar* — Allah (S) teaches the truth of the matter (Allahu subhanahu a'lamu bi-haqiqati 'l-hali)— could refer to jihad against the *qalab*, body. And that body is composed

[333] the *nafs-i mutma'inna*

[334] Mujaddid is now changing his earlier position, I guess, on the basis of newer ilham-derived knowledge. Because in maktub 1.41, he said that a little bit of rebelliousness still remains within the nafs, even after it has become *mutma'in*. On the other hand, in the *Mabda' va Ma'ad*, minha 13, he proposed that that the disobedience stems from the four bodily elements, including the bodily part i.e. the heart but he did not mention the *qalb-i mutamakkin* there

[335] the Mujaddid

[336] the adversary in that jihad

[337] *nafs-i mutma'inna*

[338] *nafs-i mutma'inna*

[339] nafs

[340] nafs

[341] The man

of the elements[342] with opposing innate natures (taba'i‘ mukhalifat). Innate nature of each one of them is different, each is the other's contrary. If it is sexual urge, it grows out of the body. And if it is anger, it is created out of it as well. Even the animals who lack a rational nafs (nafs-i natiqa) possess inferior qualities — can't you take note of that ? Even they have sexual urge (shahwat), anger (ghadb), wickedness (sharah), covetousness (hirs). That jihad would always keep going on. The pacification (itminan) of the nafs would not stop this jihad.[343] Neither would the self-stabilizingness (tamkin) of the heart would end this battle (qital).

Purpose of greater jihad

There are many benefits in keeping this jihad going on:

1. It makes the body become pure and holy (tanqiyah, tatahhir-i qalib).

2. But its[344] purpose is so that the perfections of that[345] and interactions (mu‘amala) of the last world can get entirely linked to it.[346] (beh asalat beh uw tawand marbut gasht)

Because:

1. With respect to attaining the perfections of this world, the qalab, body follows the qalb, heart since the qalb is at the forefront.

2. However, there[347] this interaction is reversed. There the qalb follows the qalab, and the qalab is at the forefront.

3. Consequently, when the order of this world would be disturbed, and the light would shine on the last world, it is then that this *jihad-i akbar* would end, and this battle (qital) would come to an end.

Reality of Islam

When, by the grace of Allah subhanahu, the nafs graduates to the station of pacification (itminan), and obeys the ruling (hukm) of he swt (ilahi), it is then that that the real Islam (islam-i haqiqi) becomes possible, and the reality of the faith (haqiqat-i iman) forms its form.

After that point, whatever action (‘aml) that that person does, it is considered as having the reality (haqiqat) of the sharia. If he discharges the duty of salat, it is the reality of the salat. Or if he observes the fast, it is the reality of the fast. Or if he observes the fast, it is the reality of the fast. All the practices of the sharia become like that.

Therefore, tariqat and haqiqat are the intermediary (mutawassut) between the the shariat and the haqiqat-i shariat. Until he[348] reaches the elect friendship (wilayat-i khassa), he would not reach from

[342] i.e., the four elements (‘anasir-i arbaya), fire, air, water, earth

[343] because that jihad is against the body, neither against the nafs nor the heart

[344] ultimate

[345] body

[346] that body

[347] in the last world

[348] the salik

metaphoric submission (islam-i majazi) to true submission (islam-i haqiqi).[349]

Perfection of prophethood

By the pure grace of Allah, when the salik gets decorated by the *haqiqat-i shariat*, and attains haqiqi Islam, then he becomes the follower and heir of the prophets. And as such, he becomes worthy enough to receive the full share of the *kamalat-i nubuwat*, perfection of prophethood.

The outer form of the sharia can be likened to the pleasant tree of the *kamalat-i walayat*. And the *kamalat-i walayat* is like its fruit. And likewise haqiqat-i shariat is like the blessed tree of kamalat-i nubuwat, and kamalat-i nubuwat is like its fruit. I.e. kamalat-i walayat is the fruit of the form (surat)[350]. And the kamalat-i nubuwat is the fruit of reality (haqiqat) of that form [351]. Therefore, necessarily, kamalat-i walayat is the outer form of the kamalat-i nubuwat. And vice versa [352] is the reality (haqa'iq) of that outer form (suwwar)[353].

Nafs causes form and reality to differ

You may know that it is due to the nafs that the form of the sharia differs from the reality of the sharia. When the nafs-i ammara is rebellious (tughyan) and remains in self-denial (inkar-i khod), it is the form of the sharia. On the other hand, when that nafs turns *mutma'in*, surrenders, and becomes Muslim, it is the reality (haqiqat) of the sharia. In the same way, the difference between *kamalat-i walayat*, which is the form and the *kamalat-i nubuwat*, which is the reality is in accordance with the *qalab*, body.

Perfection of friendhood

On the station of walayat, the bodily parts do not refrain from opposition and rebelliousness (taghiyan, sarkashi). E.g., the part of fire in the body, even though it attains pacification (itminan), it still does not take back its claim to superiority (khairiyat) and highness (takabbur). Also, its part of earth does not get ashamed of its own beastliness and lowliness (khassat, dana'at). The other bodily parts are also likewise.

On the other hand, on the station of *kamalat-i nubuwat*, the bodily parts do get well-balanced (i'tidal), and as a result, refrains from excessiveness (ifrat) and immoderation (tafrit). Maybe it is for this reason, the rasul said, *My satan has been pacified (Aslama*[354] *shaytani)*[355].

Body needs balancing

Just as satans exist in the external world (afaq), they exist in the internal world (an-

[349] Here I am translating Islam literally as submission instead of the proper name of a particular religion. Because I feel that that is what is meant here

[350] of nubuwat

[351] nubuwat

[352] kamalat-nubuwat

[353] i.e., kamalat-i walayat

[354] *Aslama* is often mistranslated here, and so the whole hadith translates as *My satan has accepted Islam.*. Actually, *aslama* is form 4 of the verb s-l-m, and here it means "to become pacified." Sufi Shaykh Banda Khalil also explained it. Cf. Banda Khalil, *Atmadarshane Satyadarshan*

[355] hadith

fus) as well.[356] is the element (juz') of the fire, which claims goodness for his own self (khairiyyat-i khod), and always seeks self-magnification (takabbur). Those [357] are the worst of the bad qualities, and to remove these bad qualities of his own self is his duty as a Muslim. Therefore, it is on the perfection of prophethood (kamalat-i nubuwat) that the heart becomes self-stabilizing (tamkin).[358], nafs gets pacified (itminan) and the bodily parts get well-balanced (i'tidal).

On the other hand, the heart merely gets stable within [359] walayat, and the nafs gets a little bit of pacification (itminan), even that after a lot of effort. When I said, *Nafs gets a little bit peace, even that after a lot of effort*, I meant that after the bodily parts get balanced (ba'd az i'tidal-i ajzaiy qalib) and the nafs attains *itminan* effortlessly (biy takalluf).

As the reason behind the bodily parts failing to attain balance, the friends of Allah have said, *Nafs-i mutma'inna may again attain* [360] *human qualities (sifat-i bashariyat).* It has been said before. On the other hand, the *itminan* that the nafs attains after the bodily parts have become balanced (i'tidal),[361]. And after that [362], those bad qualities may never come back into the nafs. Therefore, it is both possible and impossible for bad qualities to come back into the nafs. Everyone has given news on their own stations. And they have discussed their own feelings and receipt (yaft-i khod).

Jihad against body goes on

Question: When the bodily parts get well-balanced (i'tidal), and refrain from rebelliousness and insubordination (tughyan, sarkashiy) then what does jihad against them mean? Or would jihad against them cease like it happened for[363] the nafs when it became *mutma'in*, pacified? **Answer:** There is difference (farq) between the nafs-i mutma'inna in one hand and these[364] parts on the other hand:

1. ***Nafs-i mutma'inna* may not oppose in any way** Nafs-i mutma'inna undergoes annihilation (istihlak) and effacement (idmihlal). And it gets annexed (mulhiq) to the *'alam-i amr*. And that nafs is capable of perfect annihilation and intoxication (kamal-i istihlak, sukr).

2. **Body may still oppose** On the other hand,[365] taking up the rules of the sharia has been put on the body. And the foundation of the sharia lies in sobriety (sahw). Consequently, the bodily parts have no interrelationship to

[356] That internal satan

[357] qualities

[358] I feel *tamkin* should be translated as self-stabilizing instead of stable. That comes from both Arabic morphology — as tamkin is a form 4 verb— and my experience on the sufi path. I still remember my sufi brother Rashid explaining in 1988, "At that point, you'd no longer get disturbed when bad things happen", i.e. your heart would stabilize itself

[359] kamalat-i

[360] the bad

[361] it is an advanced itminan

[362] advanced itminan

[363] the jihad against

[364] bodily

[365] the duty of

the qualities of annihilatedness or intoxicatedness (istihlak, sukr). That what has been annihilated (mustahlak) may not oppose at all.

Can there be any opposition at all?

1. ***Qalab*** For a beneficial reason, he who is sober (sahw), if he shows the appearance of opposition, he may do so. I hope that by the grace of Allah, this opposition would not go above abandoning the *mustahab* acts, and below doing the lesser makruh. So even when a good balance (i'tidal) is attained within the qalab, it is still possible for the jihad to continue.

2. ***Nafs-i mutma'inna*** On the other hand, it is not permitted (ja'iz) or proper[366] to keep going on within the nafs-i mutma'inna.

This matter has been verified (tahqiq) in detail in the maktub in volume 1[367] written to my beloved late son. Refer to it if you have any question.

Perfection of possessors of magnificence

Next, by the pure grace of he swt (js), even the kamalat-i nubuwat — which is the evidence and fruit (nata'ij, thamarat) of *haqiqat-i shariat* — is completed, then one no longer progresses (taraqqiyat) via good deeds, instead one progresses solely via the sheer grace and benevolence (mahd-i fadl, ihsan) of Hazrat Rahman (js). There credal belief (i'tiqad) leave no trace (a'thar) there, and neither knowledge nor practice has any rule (hukm) there.

This station is excellence in excellence and grace in grace (fadl dar fadl, karam dar karam)[368]. This station is far higher and wider (a'la, wasi'at-i tamam) than the previous stations. The light (nuraniyat) that shines on this station, there was not even a trace of it on the previous station. This station is reserved (makhsus) for the prophets possessing magnificence (anbiyaiy uwlu 'l-'azam) ('alaihi 'l-salam). And whomever Allah favors for being a follower and a heir.

To the generous lord
no task is hard

Ba kariman
karha dushvar nist

Seeker always needs sharia

Here, let none make a mistake and say that on this homestead the seeker attains freedom (istighna) from both the form and the reality of the sharia. And he no longer needs to obey the rules of the sharia.

On the contrary, I would say sharia is the prototype (asl) of this task (kar) and the foundation (buniyad) of this interaction (mu'amala). The tree may be tall, and its branches may be long. Or the wall may be high, and the house may be well-built. Still they may not be independent of their root and foundation (asl, buniyad). Individually, their neediness would still remain. A house, however high it is built, still it

[366] for that jihad
[367] maktub 1.260
[368] i.e., this superbly excellent station is granted solely by the pure grace of he swt

would never have any alternative but to remain based on its basement. Its neediness would never go away. If by chance, a problem take place in the basement, it would affect the house above as well. If the basement is ruined, the upper floor would be ruined as well. So the sharia is needed at all times and situations. And all need to follow it.

Supreme station of rasul

When, by the grace of Allah, one progresses higher, and arrives on the station of love (mahabbat), then another station may come in front that is even higher. This station is truly reserved (makhsus) for the final prophet (salam). And to whomever else Allah felicitates via this felicity. That high house is so high that it seems narrow due to the highness of its height. I found Hazrat Siddiq (rad) there, As the heir, he has entered up to its navel. And Hazrat Faruq has found the way towards that felicity. Among the mothers of the faithful, I saw Hazrat Khadija, and Hazrat ‘A’isha Siddiqa (radiya ’llahu ta‘ala ‘anhuma) there along with the rasul due to the bondage of marriage. The rest of the matters are on Allah. O our rabb! Grant us mercy and make our activities easy (Rabbana! Atina min ladunka rahmatan, wa hayya’lana min amrina rashada).

PS 1. Honored brother, aware of marifat (akhi a‘zza, ma‘arif-i agahiy) Shaykh ‘Abdul Hai has been in our companionship for a long time. Now he is focusing towards his native land. He has connection to you and that place. Therefore, feeling a need, I am letting you know of his states (ahwal) via a few lines. Wherever people of Allah reside, it is a spoil of war, and a good news for the residents there. Even better news it is to them who get to know them.

2. Brother Shaykh Nur Muhammad resides there as well. He is spending his time in poverty and pain. Let a competition begin in that location. Because such two people of Allah are have come together there, like two stars of good fortune have come together. *Wa ’l-salam.*

Chapter 3

Maktubs 2.51-2.75

3.1 Maktub 2.51

To Khwaja Muhammad Siddiq
Note: Mujaddidis say that he swt directly spoke with the Mujaddid without any intermediary in-between. Maktub 3.87 further clarifies how that does not mean prophethood. This maktub itself says that it is a very sublime marifat.

All praise is to Allah! Peace onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa).

he swt speaking face-to-face

O brother Siddiq! Spread this knowledge! he swt may speak face-to-face (shifahan) to humans (bashar) like did to a few individual prophets (afradin mina 'l-anbiya'i) ('alaihimu 'l-salawatu wa 'l-taslimatu). Such happened to some of the perfect ones among them who come after them as their follower and heir (mutabi'ihim bi-'l-taba'iyati wa 'l-wirathati).

He with him such conversations take place more, he is called *muhaddath* as commander of the faithful 'Umar was. This[1] is neither *ilham*, nor cast down information *ilqa fi 'l-raw'i*, nor like conversations that take place with the angels.

Only that human being (bashar) who is perfect and is able to bring together the world of command, world of empirical things, spirit, nafs, intellect, imagination ('alam- amr, khalq, ruh, nafs, 'aql, khiyal), only such a perfect man could be addressed by such a title. *Allah, by his mercy, elects whomever he chooses . And Allah possesses magnificent bounties (Wa 'llahu yakhtassu birahmatika man yasha'u wa 'llahu dhu 'l-fadlil 'azim*[2]*).*

For face-to-face (shifahan) speech, it is not necessary that the speaker is seen by the listener, as it's possible that the listeners faculty of sight is weak, and he is incapable of bearing the sharpness and intensity (sha'sha'an) of the *nur*, light, of the speaker. The rasul (salam) was asked, *How did you see him*? And he answered, *He is* nur*, light. How could I see him (Nurun! Anna a'rahu)?*

Additionally, in face-to-face conversation, the curtains are raised virtually, not neces-

[1] conversation

[2] Baqara.105

sarily truly. So understand! This is sublime knowledge. Only few people have have discussed this. *Wa 'l-salamu 'alaikum mani 'ttaba'a 'l-huda.*

3.2 Maktub 2.52

To Khwaja Mahdi 'Ali Kashmiri

All praise is to Allah! Peace onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa).

Love of masters

Your generous letter oozing with the perfect love and pure intention (kamal-i mahabbat, ikhlas) has arrived along with the tributes (hadaya). May Hazrat Haqq swt keep us standing firm in love for this tribe, and put us the plain of the mustering (hashr) with them.

They are such a people that those who sit with them are never wretched (la yashqa), and their friends are never deprived (la yuhrimu anisuhum)[3].

They sit with Allah, and when they are seen, Allah is remembered (dhukira). And the ones who know them ('arafahum) find (wajada) Allah.

Their good glance is like medicine, and talking with them is cure. Their companionship is a bright light and beauty (diya'un, baha'un). Those who focused on their outwardly appearance found destruction. And on the other hand, those who saw their inner realms found life and success (aflaha).

[3]hadith

What a beautiful saying he said who said, *O he swt! What have you given your own friends? Those who recognized those*[4]*, found you, he swt. And until they found you, he swt, they would fail to recognize those* [5]. I.e. recognizing those [6] and finding you, he swt, are not separate things. However, in one context, recognizing them comes before, and in another context, receipt comes before. I,[7], likes that the side of he swt comes before.[8] is the origin (mabda), and as a result, it is better and more appropriate to begin from him.

Peace be onto them who are with you (Al-salamu 'alaikum wa 'ala man ladaykum).

3.3 Maktub 2.53

To 'Abdus Samad Sultanpuri
Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa.

How to negate pride in good deeds?

You have asked me, Question: If I do hard religious practice (riyadat), my nafs imagines itself to be unneedy, and fancies that there is none as wholesome (salih) as myself. On the other hand, if an anti-sharia act takes place by me, I consider myself needy and lower (muhtaj, firotar). How to cure it?

Answer: O trace of opportunity (tawfiq-i athar)! Neediness and lowliness (ihtiaj,

[4]friends
[5]friends
[6]friends
[7]the Mujaddid
[8]Because he swt

firotniy) signify penitence (nadam) that has appeared in your second stage (shaqq). It is a magnificent bliss.

he swt forbid (‘Iyadhan bi-’llahi subhanahu)! Immediately after doing the act held sinful by the sharia, if penitence (nadamat) is not created as a branch of repentance (tawba) along with that [9]! And when you take up a sin, if you become well-pleased (multadhidh) and content (mahzuz)!

Because finding pleasure in sin (iltidhadh-i dhanb) causes finding happiness (asrar) in sin. And persistence in minor sins takes one to major sins. And persistence in major sins leads one to the door of infidelity.

You may be grateful for this magnificent bliss (ni‘amat-i ‘uzma)! That way more penitence is created, and keeps you away from deeds that violate the sharia. Allah (S) said, *If you show gratitude for them, I would increase them for you (La’in shakartum la’a zidannakum)*[10].

Your initial state means that you are haughty (‘ujb) after doing good deeds. This haughtiness is like lethal poison and terminal disease, which destroys good deeds as the fire destroys the wood. That haughtiness arises because good deeds seem to be ornamented and beautifil (muzayyab, mustahsan) in the gaze of the doer. Therefore, things get treated by their contrary things (Fa-’l-mu‘alajatu bi-’l-addadi).

Therefore, you may consider your good deeds as blameworthy (muttahim) and focus on their hidden defects (qaba’yih-i khafiya). And you may consider yourself and your own good deeds as faulty (qasir). Even that, you may find them worthy of cursing and rejection.

The rasul (salam) said, *Perhaps there are many reciter of the Quran whom the Quran curses (Rubba talin lil-qur’ani wa ’l-qur’anu yal‘anuhu.*[11] He has also said, *And many who fast attain nothing from their fasts except hunger and thirst (Wa kam min sa’imin laysa lahu min siyamihi illa ’l-zama’ wa ’l-ju‘u).*[12]

Do not presume that your good deeds are faultless. Instead, if you think a little, you would able to see by the grace of he swt that all those are full of faults, even that that you would not be able to sense even a smell of beauty in them. So where is the pride (‘ujb koja)? And for whom is the fearlessness (istighna kera)?

Instead, when the vision of seeing the deeds as faulty would become overpowering (istila’iy did-i qusur-i a‘mal), he would be ashamed (sharmindeh) after doing good deeds instead of being haughty and fearless (mu‘jib, mustaghna).

Deeds — a time may come when the vision of seeing them as faulty is created, and they become worthy of acceptance before he swt. And at that time, one may try one’s best so that this vision is attained and haughtiness does not find a place. Save this, all the efforts are in vain. Else whatever my lord desires is better (Wa bidunihi khartu ’l-qatadi. Illa an yasha’a rabbiy shay’an).

The group for whom this vision of the deeds being faulty (did-i qusur-i a‘mal) happens in a perfect manner (beh wajh-i kamal), they think that their writer-angels on

[9] repentance
[10] Q.Ibrahim.7
[11] hadith
[12] hadith

the right are being idle and jobless because they lack any deed that would come into their books. On the other hand, their writers on the left are busy at work writing down ugly and defective deeds. When the interaction of the gnostic reaches such limit, then he swt treats him the way he should be treated.

Tip of the pen broke here
Can write no more on this matter

Qalam iynja rasid
sir bashkast

Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.

3.4 Maktub 2.54

To Sayyid Shah Muhammad
Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa. Following that master, which is the capital stock of the felicity of both this world and the last world — it has several degrees and levels (darajat, maratib).

Following rasul: Seven degrees

Degree 1

Definition The first degree is the degree of the common people of Islam. And it is taking up the rules of the sharia, and following the illuminated sunna. It is after testifying the faith by the heart, and before the pacification of the nafs (itminan). It is linked (marbut) to the degree of friendhood (martaba-i walayat).

Who attains degree 1 The ulama of the manifest knowledge (zahir), and those worshipers and ascetics ('abid, zahid) whose interactions have failed to reach the degree of pacification (itminan) of the nafs, they all are partners in this degree of following. All of them are equal (barabar) in attaining the outer form of the following (husul-i surat-i ittiba').

Form Since the nafs has not left its own infidelity and denial (kufr, inkar) on this station (maqam), necessarily this degree (daraja) is the lot (makhsus) of the form of the following (beh surat-i mutaba'at).

Benefit This formal following would also ordain (mawjib) salvation and freedom (rastagariy) in the last world. And this would protect from the torture of hell and bring the good news of entrance into paradise.[13], it's an act of perfect grace of he swt that he is not giving any weight to the denial by the nafs, and he is considering belief in the heart sufficient, and as a result, he has made salvation rest on it.

he swt! You can accept tear of my eyes well
When you turn raindrops into pearls

Mitaniy keh dehiy ashk-i marra husn-i qabul
Ay! Keh dharra sakhtehiy qatreh-i baraniy ra

[13] After all

Degree 2

The second degree of the following (mutaba‘at) is to follow the sayings and deeds of the rasul (salam) that attached (ta‘alluq) his inner realm.[14] come from (muta‘allaq) the stations of friendhood. They are reforming the character (tahdhib-i akhlaq), driving away the depraved characteristics (daf‘-i radha’il-i sifat) as well as healing the inner diseases and spiritual illness (izala-i amrad-i batiniya va ‘ilal-i ma‘nuwiya).

Level of saliks This level of following is specific to the saliks. They have taken the sufi tariqa from a standing (muqtada) shaykh. And they are crossing the valleys and deserts (wadiy, mafawiz) of the journey towards Allah (sayr ila ’llah).

Degree 3

The third degree of the following is to follow the states, tastings and ecstasies (ahwal, adhwaq, mawajid) of the rasul (salam) that suspends from the station of the elect friendhood (maqam-i walayat-i khassa). This station is bestowed uniquely to the possessors of friendhood (makhsus beh arbab-i walayat) who are the attracted-wayfarer (madhdhub-i salik) or the wayfarer-attracted (salik-i madhdhub). And when the degrees of friendhood are finished, then the nafs turns peaceful (mutma’in) and refrains from rebelliousness and insubordination (tughyan, sarkashiy). Instead,[15] comes back from denial to acceptance, or from unbelief to Islam.

Reaches Haqiqat After that happens, whatever followerhood that he becomes, it is the reality of the followerhood (haqiqat-i mutaba‘at). If he discharges the duty of the salat, it would be the reality of the following there. If it is fasting, the same rule applies. And if it is zakat, it is the same way too. And the same analogy goes on. In all the following of the rules of the sharia, the reality of the following (haqiqat-i ittiba‘) would come to be.

Reality of Salat and Fast

Question: What is the *haqiqat*, reality of salat and fast? Doing salat and fast are distinguished acts. And so when those acts are performed properly[16], it would be the reality of the discharging of the duty (haqiqat-i ada). So what do you mean by the form (surat)? And what is the reality that is beyond it?[17]

Answer: The beginner possesses a *nafs-i ammara*. And by his essential nature (bi-’l-dhat), he is a denier of the heavenly rules. So he takes up the rules of the sharia in outer form (surat) only. On the other hand, the nafs of the ender has become *mutma’in*. And he accepts the rules of the sharia with a good-pleasure and eagerness (rida, raghb). Therefore, when he takes up the rules, it is held to be with *haqiqat*.

Degree 4: What is Haqiqat

For example, both the hypocrite and the Muslim offers salat. However, when the inner realm of the hypocrite denies, it is only the outer form (surat) of the salat that he

[14] These matters
[15] that nafs
[16] i.e., according the rules of the sharia
[17] that form

does. On the other hand, when the inner realm of the Muslim obeys (inqiyad), he does the true (haqiqat) salat. Therefore, in accordance with the acceptance or denial of the inner realm, the salat gets to be true or false.

This degree is the degree of pacifiedness (itminan) of the nafs, and taking up reality of wholesome deeds (atiyan-i haqiqat-i a'mal-i salih). This[18] after attaining the perfection of the elect friendhood (walayat-i khassa), which hangs down from the third degree. This would be the fourth degree of the following.

Degree 1 of the following is the outer form of this degree 4. And true following is attained in this place. This degree 4 of the following is the lot (makhsus) of the ulama deeply-rooted in knowledge (ulama-i rasikhin). I am grateful to Allah for keeping me with them (Shakara 'llahu ta'ala sa'yahum)! Right after attaining *nafs-i mutma'inna*, they are made to realize (mutahaqqaq) this felicity of the reality of the following (dawlat-i haqiqat-i mutaba'at). The friends of Allah (qaddasa 'llahu ta'ala asrarhum) indeed get a sort of pacifiedness (itminan) of the nafs after the stabilization (tamkin) of the heart. However, the perfect (kamal) pacifiedness of the nafs is attained within[19] the perfection of prophethood (kamalat-i nubuwat).

As the heir[20], the ulama deeply rooted in knowledge receive a part of that perfection. Therefore, due to the perfect pacifiedness of the nafs, those deeply-rooted ulama do attain the reality of the sharia, which is the true following (haqiqat-i ittiba').

On the other hand, when they lack that type of perfection, sometimes they are clothed (mutalabbas) in the form of the sharia, and some other times they are made to realize (mutahaqqaq) the reality of the sharia.

Ulama deeply-rooted in knowledge

I am now describing briefly how to recognize the deep-rooted ulama, so that a scholar of outer knowledge do not put on the fake identity of a deeply rooted scholar. And he does not consider his own *nafs-i ammara* as *mutma'in*.

A scholar deeply rooted in knowledge ('alim-i rasikh) is he who has the *tawil*, mysterious interpretation of the allegories (mutashabih) of the book and the sunna in his lot. And he keeps a part (bahreh) of the mysteries of the broken letters (asrar-i huruf-i mukatta'at) that are at the beginnings of the Quranic suras.

The tawil of the mutashabihat are inscrutable mysteries (asrar-i ghamida). Don't think that *yad*, hand means power. Or *wajh*, face means he himself. For that [21] is included in manifest knowledge. These [22] keep no relationship with their true meaning.

The holder of these mysteries are the prophets (salam). It is as if those[23] are the allusions to the type of behavior that is meted out to the prophets. Allah may guide anyone he chooses towards this felicity if that one is a follower and heir of the prophet (as).

[18] takes place
[19] i.e., as a part of
[20] of the prophets
[21] type of interpretation
[22] interpretations
[23] deeply rooted ulama

Degree 4: Via two methods

Attaining this degree[24] of the following rests on

1. pacification of the nafs, and
2. arrival onto the true following (wusul behaqiqat-i mutaba‘at) of the master of the sharia.

And this degree is often possible even without the intermediation (biy-tawassut) fana and baqa, and without the wasila or connectorhood (biy-tawassul) of suluk or jadhdhba. Instead, it may be even that neither any state or ecstasy (ahwal, mawajid) nor any self-disclosure or manifestation (tajalliyat, zuhurat) appear.

However, still that felicity[25] is the ready cash on hand (naqd-i waqt).

On the other hand, reaching this felicity via the path of walayat is nearer (aqrab) than the other path. In my opinion, that said other path is the firm following (iltizam) of the illuminated sunna of the master of the sharia (salam) and refraining from bedat in name or form (ism va rasm). Until one would refrain from the practice of beautiful (hasana) bedat the same way as the ugly (sayyiyah) bedat, the smell of that felicity would not enter nostrils of his being. However, these days it is very hard[26]. Because the whole world is drowned in the sea of bedat, and finds comfort in the darkness of bedat.

Bedat is bad Is there any such brave hero who breathes heavy to remove the bedat and open up his lips to resurrect the sunna? Instead, most of the ulama these days institute the practice (rawaj dehand) of bedat, and erase sunna. They consider broadly practiced (pahn-shadeh) bedat as fulfilling the need of the creation. And so they give responsa (fatwa) declaring bedat to be permissible (ja’iz) or even beautiful (istihsan). And point the people towards bedat. Can you answer? If wrongness (dalalat) gets widespread (shuyu‘) or falsity (batil) gets generally accepted (muta‘araf) and practiced (ta‘amul), would they still rule it being permissible? Are they not aware that being broadly (pahn) practiced (ta‘amul) is not a proof of being *istihsan*?

Proof of permission

That practice is proof which has been

1. the practice of the first era, i.e., the practice of the rasul and the companions, or
2. established by the ijma.

It is recorded in the *Al-Fatawaiy Ghiyasiya* that Shaikhu ’l-Islam Shahid has said, *We do not accept that which the shaykhs of Balkh has given responsa as beautiful (istihsan)*[27]*. Instead, we go by the sayings of companions of the early generation (La ta’khudhu bi-’stihsani masha’ikhi Balkha. Wa innama na’khudhu biqawli ashabina mutaqaddimina, rahima ’llahu subhanahu).* Because practice of some city does not prove its permissibility (jawaz).

Instead, the proof of permission is that what has been passed on from the first

[24] degree 4
[25] of the degree 3
[26] to avoid bedat that strictly
[27] *istihsan* means *mustahab*

generation sequentially. And through that the support of the rasul is proven. Therefore, that proof may be compared with the sharia.

On the other hand, if such a proof does not come via a lineage, then their practice[28] is not the proof. However, what all the Muslims of each era in every city throughout the entire world practice is an ijma. And ijma is indeed a proof. Take note! Look! If they introduce selling wine and interest (riba), responsa (fatwa) could never be given making it halal. There is no doubt that it is beyond human power to introduce it to all cities and countries. And to determine that everywhere on the globe they are carrying on the same practice.

Now what is left is the practice of the first era, i.e., the era of the companions. That practice has truly the support of the rasul and is included within sunna. So where is the bedat and where is the beauty in that [29]? For the generous companions, the companionship of Hazrat the best of men was enough in order to attain all the perfections. And among the ulama of the later era (salf), he who has been included within the deeply rooted ulama, he has attained the felicity of deep-rootedness (dawlat-i rusukh) even without taking up the sufi tariqa, and even without cutting through the path via suluk and jadhdhba, only via sticking (iltizam) to the illuminated sunna of the rasul firmly, and putting aside the disliked bedat. Dua: *Allahumma thabbitna ʻala mutabaʻati ʼl-sunnati, wa jannibna ʻala irtikabi ʼl-bidʻati, bihurmati sahibi ʼl-sunnati, ʻalaihi wa ʻala alihi ʼl-salawatu wa ʼl-salamu wa ʼl-tahiyyatu.*

Degree 5: Godgifted perfections

Degree 5 of following is following those perfections of that master (slm) where knowledge and practice (ʻilm, ʻaml) have no right. Instead, attaining those is linked to sheer divine grace (fadl, ihsan-i khodawandiy) (js). And this degree is lofty (ʻala). So lofty that the earlier degrees keep no connection to them. These perfections are he swt-gifted (khass) to the prophets who are possessors of magnificence. Along with them, Allah grants them to whomever he wishes as exclusive gifts, their follower and heir (warathat)).

Degree 6: Belovedness

Degree 6 of the following is following the rasul in the perfections that are in the lot of the station of belovedness (mahbubuiyat) of the rasul. In the degree 5, there was effusion of perfection exclusively via grace (ifada'-i kamalat beh mujarrad-i fadl va ihsan). In the same way, the perfections of this degree 6 are attained via sheer love (mahabbat) that is even above grace (tafaddul va ihsan). Fewest of the few have attained the following of this degree. Except the first degree, all of these five degrees so far[30] hang down from (taʻalluq) the stations of ascent (ʻuruj). And attaining these [31] are linked to rising high (beh suʻud marbut).

[28] alone
[29] bedat
[30] i.e., degrees 2-6
[31] degrees

Degree 7: Descent

Degree 7 of following is attached (ta'alluq) to descent (nuzul) and going down (hubut). This seventh degree of following puts together all the previous degrees. Because in this homestead of descent (mawtin-i nuzul), descent is the same as attestation (tasdiq) of the heart. And it is also stability (tamkin) of the heart. And it is also pacifiedness (itminan) of the nafs. And also a good balance between the parts of the frame (i'tidal-i ajzaiy qalib). The result is that those[32] take a fast from rebelliousness and insubordination (tughyan, sarkashiy). It is as if each of the earlier degrees was a part (ajza) of this followership (mutaba'at)[33] degree, and this degree is like the union (kull) of all those[34] parts. On this station (maqam), such a similarity (shabahat) is created between the follower and the leader being followed (matbu') that it is said that the name followerhood (tab'iyat) that is in-between them goes away. And the distinction (imtiyaz) between them vanishes.

Even more, I am realizing that whatever the follower is taking, like the leader being followed he is taking that from the prototype (beh asl)[35]. It is as if both are drinking water from the same fount. And both are sitting on the same lap, lying on the same bed, and both are as conjoined as milk is with milk sugar.

Where is the follower? Who is the leader being followed (matbu')? And what is the act of following (tab'iyat)? There where the relationship (nisbat) is unification (ittihad), there cannot be any room for a relationship of apartness (tughayr).

It's an amazing interaction. As much as I look onto this station with a sharp sight, the more it seems that neither anything of the relationship of followerhood (tab'iyat) comes into sight, nor does a true distinction (imtiyaz) between the leader being followed and follower. Only that the follower considers himself as the left-over-eater (tufayliy) of the leader being followed, and finds himself as the heir of his own prophet. *'Alaihi wa 'ala jami'i 'l-anbiya'i mina 'l-salawati afdaluha, wa mina 'l-taslimati akmaluha.*

It is indeed true that the follower is one thing, and the left-over-eater (tufayli) cum heir is another thing. However, both are in the class of followerhood (tab'iyat). In the gross sight, the follower needs to keep a distance with his leader (matbu'). On the other hand, the left-over-eater-cum-heir need not keep any distance. Follower eats the left-over. And the left-over-eater (*tufayli*) sits in the same place of eating.

In summary, all the felicity that comes[36], all that come for the prophets. It is the good fortune to the ummats that they find that favor via the intermediation of the prophets. And they eat the left-overs of their prophets.

Caravan he is in
Even if I can't go there
This is enough that I hear
Sound from afar

Dar qafila'iy keh uwst danam narsam

[32] parts
[33] seventh
[34] earlier
[35] directly
[36] From Allah to man

Iyn bas keh rasad ze dur bang jarsam

Perfect follower

That person is the perfect follower (tabi'-i kamil) who is resplendent from following all these seven degrees. He who follows some of these degrees and fails to follow some others, he is only a partial follower (tabi' fi 'l-jumla). However, there are differences between the[37] as well. The ulama of the manifest knowledge are satisfied by the first degree of the following only. Alas! If they were able to complete even that completely!

They have limited the following to the form of the sharia. And they refuse to consider anything else beyond that[38]. And they hold the sufi tariqas are incapable (biykar) to be connectors to the arrival onto the degrees of the following (wasila'-i wusul-i darajat-i mutaba'at).[39] Most of their ulama refuse to hold anyone as their pir or foreman (muqtada) save books like *Hidaya, Bazdawiy* etc.

For that worm hiding within stone
His ground and sky are the same

Cho an kirmi keh dar sangiy nihan ast
Zamin va asman-i uw haman ast

May Allah S make us realize the reality of the emulation of the deeds that pleases the Mustafa (*Haqqaqana 'llahu subhanahu wa iyakum bihaqiqati 'l-mutaba'ati 'l-mardiyati 'l-mustafawiyati*), *'ala sahibha 'l-salawatu wa 'l-salamu wa 'l-barakatu wa 'l-tahiyatu, wa 'ala jami'i 'l-ikhwanihi mina 'l-anbiya'i wa 'l-mursalina wa 'l-mala'ikati 'l-'izami wa 'ala jami'i atba'ihim ila yawmi 'l-qiyami*

[37]partial followers

[38]form

[39]Aftabi has this extra line, but not Naushahi: Instead, they consider it to be fruitless and in vain.

3.5 Maktub 2.55

To Makhdum zadeh Khwaja Muhammad Sa'id and Khwaja Muhammad Ma'sum
Bismi 'llahi 'l-rahmani 'l-rahim. Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa.

Quran brings together all sharias

The Quran full of wisdom brings together (jami') all the rules (ahkam) of the sharia. Instead, brings together all the sharias that came before.

Summary: Some of the rules of this sharia are understood to be of these types (qism): A. direct expressions ('ibarat) from the plain texts (nass), B. allusions (isharat) from the plain text, C. pointed out (dalalat) from the plain text, D. stands out (iqtida) from the plain text etc. Both the commoners and the elect of the lexicologists (ahl-i lughat) agree on it.

And the other type (qism)[40] is of the sort (qabil) that could [41] be understood via ijtihad and istinbat[42]. Only the imams of the mujtahids may understand that [43].

[40]i.e., the second type, i.e. of the type that is apart from direct expression from the Quran

[41]only

[42]method of research, lit., *istinbat* is coining of a new word from an old Arabic root according to an Arabic pattern cf. Hava

[43]*qism*, type

Most agree (beh qawl-i jamhur) that that master [44] was one[45]. So were the honorable companions, and the mujtahids from the rest of the Muhammadan ummat.

In the era of the rasul, the ijtihad-derived rules did not waver between error and correctness for that was the age of direct revelation (wahy). Instead, by incontrovertible (qat'i) revelation, that which is true and correct could be distinguished from mistake of the mistake-maker (khataiy mukhtiy). And truth and falsehood were not commingled together (mumtazaj).

That was opposite of the rules that came after the end of the age of the revelation. The mujtahids derived them via the method of istinbat. That is why the ijtihad-derived rules which were decided in the era of revelation are bound to be firmly believed (mawjib-i yaqin). And those should be practiced and believed dogmatically (mufid-i 'aml, i'tiqad). On the other hand, those which came after the age of direct revelation, they are necessarily subject to suspicion (zann). Those rules are beneficial practices, but we are not required to hold them as articles of belief (neh mawjib-i i'tiqad).

And the third type (qism) of the Quranic rulings are of the type that human power is incapable of understanding. Unless those[46] are notified (i'lam) on behalf of the one who put down the rulings, [47], understand them may not even be conceived. Attaining these notifications is exclusive (makhsus) to the prophets. Except the prophets, such notifications do not happen to anyone.

[44] the rasul
[45] such mujtahid imam
[46] rules
[47] i.e., he swt

Although these rulings are taken from the book, still since their manifestors (muzhir) are the prophets, those are held to be related to the sunna. Because sunna or hadith are their manifestor.

Therefore, necessarily, these rules are related to qiyas because their manifestor is qiyas. Therefore, both sunna and qiyas manifest rules (hukm).

However, there are many differences between these two manifestors.

1. **Manifestor 1 Qiyas** Based on *ijtihad*, personal interpretation in which there is possibility of error.

2. **Manifestor 2 Sunna** It has received the help of divine notification where there is no room for error.

This second type[48], is like the prototype (asl). It itself can reveal rulings. However, truly what establishes the rules is the Quran full of wisdom.

You may know on rulings derived via ijtihad, others are allowed to harbor a difference of opinion with the prophets, if those others themselves have reached the degree (darajat) of ijtihad. None may oppose those rulings that are 1. expressions ('ibarat), 2. allusions (isharat), 3. pointed out (dalalat) from the nass. So all the ummats must follow them. On the other hand, in ijtihadi matters, the mujtahids of this ummat are not required to follow the prophet (salam). Instead, it is correct for them to follow their own judgment. However, there is a fine matter here.

You may know these:[49]. They follow the sharia of a "possessor of magnificence"

[48] of manifestor, i.e., sunna or hadith
[49] There are *tab'i*, follower prophets

prophet.[50], it is imperative to follow those rulings that have been established from the books and leaves (sahifa) of their "possessor of magnificence" prophets via *'ibarat, isharat, dalalat* etc. On the other hand,[51] are not bound to follow those rulings that are established by ijtihad or sunna [52].

Let alone the prophets, even the mujtahid imams of an ummat are not bound to follow the other prophets in the matter of rules as it has been just been explained. So how would a follower prophet be bound? Also, in the matter of rules derived via sunna of the prophets, the follower prophets know them from he swt via the same method that the possessors of magnificence come to know. So why does the follower prophet need follow there?

Instead, there is not even any room for following there. Because rulings differ with respect to time and place. The same thing may be halal some times, and that same thing may be haram in some other times. Therefore, the thing that the possessor magnificence prophet is notified as halal, that same thing is notified as haram for another prophet.Both that halal and haram are taken from their pages (sahifa). This is analogous to when from the same place two mujtahid imams derive two different rulings. Some call it halal, and some other call it haram.

Question on two types of rulings

Question: Those above-mentioned two types of rulings may take place within ijtihad. Because that ijtihad is based on judgment (rayy) and judgment may be correct or incorrect. But there is no such suspicion within *i'lam*, notification from he swt. Therefore, it is improper to harbor a suspicion in it. Instead, what is correct is that if a ruling is halal to he swt, it may never be haram, and vice versa. Comment?

Answer: It may be that a thing is halal for one community, and that thing is haram for another community. So what the possessor of magnificence prophet has been notified as halal, that same thing has been notified as haram for another prophet. Both these halal and haram are taken from their pages (sahifa). It is like when a mujtahid derives two different rulings from the same place. Some are calling it halal and some others haram.

Question on Notification

Question: That above-mentioned contradictory rulings may possibly take place within ijtihad because that is based on opinions (rayy) and opinions may be correct or incorrect. On the other hand, there is no such possibility within *i'lam* from he swt and so it is improper to harbor suspicion on its correctness. Comment?

Answer: It may be that something is halal for one community whereas haram for another community. Therefore, divine rulings for the same matter may be different for different communities, there is nothing wrong with it. On the other hand, it does not come true in the case of the ummat of the last prophet uniquely. Because all the people of the world are subject to the same

[50] And for those follower prophets

[51] the follower prophets

[52] of the possessor of magnificence prophet they follow

ruling of this [53] sharia. In this case, in the same type of incident, the order of Allah is the same, not different.

Question on permissibility

Question: A possessor of magnificence prophet rules it permissible and a second prophet who is his follower (mutabi‘) rules it impermissible, then the second ruling would abrogate the first ruling. However, that[54] is not permissible as none but a possessor of magnificence prophet has the power to abrogate. Comment?

Answer: Abrogation (nasakh) is to be imperative when the second ruling is a *general*[55] *(hukm)* onto all the people of the world. At that time, the first ruling that was specific to a particular community would be nullified. On the other hand, when the second ruling is not general, instead it rules that thing impermissible only for a specific community then it carries no conflict with the first.

Difference: *wahy* versus *i‘lam*

One mujtahid rules a matter halal and a second mujtahid rules that same matter haram — can’t you see this? There is nothing to be abrogated here. However, there is a big difference between these cases because one is a matter of interpretation (rayy) and another is divine notification (il‘am). Within interpretation, there is the possibility of several different rulings. On the other hand, within notification, there is no such possibility. However, it is possible to have different rules for different communities, as it has been explained before.

Therefore, in the previous sharias, the follower prophets may not oppose those rules (ahkam) that have been understood in the lexical meaning from the books and pages (suhf) of the possessor of magnificence prophets . Because those rules were sent down to all the inhabitants of the world. As the result, whichever follower prophet invites whichever community, those prophets may not preach against those rules. If it is halal, it is halal for everyone. And if it is haram, it is haram for everyone as well. Until a second possessor of magnificence prophet comes and removes that rule. It is only then that it is abrogated. Therefore, those rules that are taken from their books and pages lexically, they are those that get abrogated. On the other hand, the rules that are established via ijtihad or *i‘lam*, notification, and which are related to sunna or ijtihad, they cannot be conceived to be abrogated. Because these are rules are for a specific group, but not for the others. Therefore, no prophets ijtihad or sunna may replace another prophet’s ijtihad or sunna. For one is for a specific ummat and the other is for another ummat. If this duality was for all the people of the world or for a specific ummat, then it would surely be abrogated. It is like our sharia, which is incumbent to all the people of the world. Its second ruling abrogates the first ruling, and the sunnas of our prophet abrogates the sunnas of the earlier prophets

[53] Muhammadan
[54] second ruling
[55] ruling

Jesus following Hanafi school

After his[56] coming (nuzul), Hazrat Jesus would obey this sharia, and follow the Muhammadan sunna. Because it's improper to abrogate (mansukh) this sharia. Maybe the ulama of the manifest knowledge would deny the rulings of Hazrat Jesus (‘alaihi wa 'l-salam), and conclude that his rulings oppose the book and the sunna. Because his thinking in ijtihad would be very fine and inscrutably deep (kamal-i daqqat, ghamud-i ma'khuz). And analogy for Jesus the spirit (ruh) of Allah (‘alaihi 'l-salam) is the Great Imam the Kufi (rahmatu 'llahi ‘alaihi) who attained a high degree in ijtihad and istinbat [57]. via the blessings of piety and abstinence, and the felicity of following the sunna (barkat-i wara', taqwa, dawlat-i mutaba‘at-i sunna). All others are incapable and come short in understanding this.

Having realized the fineness of his knowledge, Imam Shafi‘i said in smiling face, *All the* fuqaha*, jurists are the family-members of Abu Hanifa who depend on him for support (Al-fuqaha'u kulluhum ‘iyalu Abi Hanifata).*

This news is for the arrogance of the short-sighted ones. Also for them who put their own faults onto others.

If a faulty one blames this caravan
he swt forbid! I won't say such a thing
All the lions of the world are chained in this chain
Can the teeth of jackal cut this chain?

Qasiriy gar konad iyn qafila ra ta‘an-i qusur
Hasha 'llah! Keh bar aram beh zaban iyn galeh ra
Hameh shiran-i jahan basteh iyn silsilah and
Rubeh az hileh chasan begaslad iyn silsilah ra

By the intermediaryness of this very interrelationship that he keeps with Hazrat Ruhu 'llah, he could attain this high honor that Hazrat Khwaja Muhammad Parsa wrote about. He wrote in the *Fusul Sitta*, *After his descent, Hazrat Jesus (‘Isa) would practice according to the school of Abu Hanifa.* I.e., the ijtihad of Imam Hazrat Jesus would be along the same line as the ijtihad of Imam ‘Azam[58], since the level of [59] is far too high to follow the ulama of an ummat.

Superiority of Hanafi school

I am saying without the slightest pressure (takalluf) or partisanship (ta‘assub) that I am seeing the light of this Hanafi school as a vast ocean (darya-i ‘azim), and the other schools like like ponds (hiyad) and creeks (jadawil). In the external eyes even, I am seeing that a large section of the Muslim ummat follows Abu Hanifah. Yes! The number of followers of this school is so many. Also, this school is excellent (mutamayyiz) in root and branches, i.e., fundamentally. And their method of research

[56] second

[57] method of research cf. Aftabi, lit., *istinbat* is coining of a new word from an old Arabic root according to an Arabic pattern cf. Hava

[58] but not that that Hazrat Jesus would follow the Imam cf. Aftabi

[59] Hazrat Jesus

(istinbat) is unique (‘alahadeh)— all theses prove that they are true.

It is a surprising thing! Imam Abu Hanifa has put his feet before all in following the sunna.

1. The hadiths with defective chains of transmission (mursal)[60],
   a) [61], he considers them as worthy of following as the hadiths with valid chains (musnad) are, and
   b) he gives even those[62] more weight than his own juridical opinion (ra’iy), and
2. he considers the[63] sayings (qawl) of the companions, due to their companionship with the best of men, more worthy than his own[64] opinions (ra’iy).

The others are not like that. Even then, his opposite party call him a follower of his own opinion (sahib-i ra’y). And they apply insulting epithets to him, although they all acknowledge the perfection of his knowledge, and the plenitude (wufur) of his he swtfearingness and abstinence (wara‘, taqwa).

May Allah swt grants them the opportunity so that they do not give pain to the captain of the religion (ra’is-i din) and the commander of the Muslims (ra’iys-i muslimin). And they do not sadden the largest community (sawad-i a‘zam)[65] in Islam. *They want to put out the light of Allah by blowing breath over it (Yuriduna yuzfi nura ’llahi bi-afwahihim)*[66].

If they think that these great masters of the religion follow their own judgments (ashab-i ra’iy), i.e., if they, in their corrupt idea, believe that[67] used to issue rulings according to his personal judgments without paying any heed to the book and the sunna, then the school (madhdhab) of Muslims that is the highest in its number of followers gets lost and deviated (dall, mubtadi‘). Even that, those followers go out of the boundaries of Islam. Only people who believe that are people so ignorant (jahil) that they don’t even have a clue on how ignorant they actually are. Or they are zindiqs[68] whose intention is to cut away (shatr) the most numerous part of the religious community. Or they are a few imperfect ones who have memorized a few hadiths, guess that the whole sharia in contained therein, imagine that there is nothing beyond what they know, and deny all that what they are unable to prove.

> For that worm hiding within stone
> His ground and sky are the same
>
> Cho an kirmi keh dar sangiy nihan ast
> Zamin va asman-i uw haman ast

[60] *mursal* hadiths miss the name of the companion

[61] Imam Abu Hanifa

[62] weak hadiths

[63] mere

[64] juridical

[65] i.e., the Hanafi school, as most Muslims follow this *madhdhab*

[66] Quran, Tawba, 32

[67] Abu Hanifa

[68] Zindiq meaning heretic is the Arabicized spelling for the Farsi word zindik. Literally, it means a dualist. Then it came to mean the fire-worshippers as they proposed two deities, Ahur Mazda who creates good and Ahriman who creates evil. Finally, in Islamic sciences, it came to mean one who maintains some affiliation with Islam but denies it in a major teaching, i.e., a heretic.

Alas! A thousand times alas! At their ugly partisanship, and corrupt way of viewing! It is Hazrat Imam Abu Hanifa is the founder (baniy) of the science of fiqh. And he possessed three-fourth of the science of fiqh. It is the rest, i.e., one-fourth that the rest of the imams share with him. Therefore, Abu Hanifa is the master of the household (sahib-i khaneh) of fiqh, and all the rest are like his supported dependents (‘iyal). Although I am a firm follower of this school, still I have a personal love (mahabbat-i dhati) with Imam Shafi‘i, and I hold him a major master. For this reason, in some supererogatory deeds (a‘mal-i nafilah), I follow (taqlid) his school. But what would I do? Although all the other have plethora of knowledge and perfect piety (wufur-i ‘ilm, kamal-i taqwa), still I an finding them like boys before Imam Abu Hanifa. All the rest rest on Allah (S).

Marifat may not overrule sharia

Let me proceed to the gist of the matter now, and say that differences (ikhtilaf) between rulings from ijtihad do not necessitate abrogating the previous rulings even if the prophets themselves make those rulings. On the other hand, if[69] happen in the rulings from the Quran and the hadith, such abrogation would indeed take place, as it has been narrated before. Therefore, it is established that the book and the sunna alone should be considered in establishing the rulings of the sharia. However, the *qiyas* of the mujtahids and the *ijma* of the ummat can also establish rulings. Apart from those four basis, there is no other basis to establish the rulings of the sharia. Ilham may not establish halal or haram. And the unveilings of the possessors of the inner realm (arbab-i batin), i.e., the sufis cannot determine *fard* or sunna.

Elect friendship

Possessors of the elect friendship (arbab-i walayat-i khassa) are equal to the common faithful in following the mujtahids. However, they have superiority in other matters. Their unveiling and inspiration (kashf, ilham) neither increase their superiority, nor do those cast them out of the boundary of following (taqlid). In following the mujtahids in research-derived rulings (taqlid-i mujtahidan dar ahkam-i ijtihadiya), Hazrat Dhu ’l-nun Misri, Bayazid Bistami, Juna’id Baghdadi, Abubakr Shibly (quddisa sirruhum) are equal to the common faithful, e.g., Za’id, Amr, Bakr, Khalid etc.

See! In other matters, these masters[70] may have superiority. They are the ones who possess unveiling and witnessing (kashf, mushahada). And they are the ones who possess self-disclosure and manifestation (tajalli, zuhur). They are that group who have been liberated from the love of the ma sewa due to the overpowering love for the true beloved (istila-i mahabbat-i mahbub-i haqiqi). And they have been freed from looking at or knowing (did, danish) about the other or otherness (ghair, ghairiyat). If they have attained (hasil) anything, it is him whom they have attained. And if they have arrived on (wasil)

[69] such differences

[70] i.e., the possessors of the elect friendship (arbab-i walayat-i khassa)

anything, it is him whom they have arrived on. They are within the cosmos (dar ‘alam) but outside (biy ‘alam) the cosmos. They are with themselves but without themselves (ba khod, biy khod)[71].

If they live, it is for he swt that they live (Agar miy ziynad, baraiy uw miy ziynad). And if they die, it is he swt that they die for (Agar miy miyrand, baraiy uw miy miyrand).

Due to the predomination of love (ghalba-i mahabbat), the beginners among them witness (mushahadah) their sought thing (matlub) in the mirror of every atom (mar’at-i har dharrah) of the world. And they find (miy yaband) that every atom brings together (jami‘) all the perfections of the divine names and attributes.

What sign (nishan) would I give to their enders? They themselves have no sign. They forget the ma sewa at the very first footstep. What would I say on their second footstep? For they are beyond (berun) the beyond-the-horizon (afaq) realm and the inside-the-self (anfus) realm. They are the ones who receive ilham and they are the ones with whom he swt speaks (kalam). The master of their masters (akabir-i akabir-i iyshan) take knowledge and mysteries (asrar) without any intermediateness (biy-tawassut) from the prototype (asl). It is like the mujtahids who follow their own judgments and interpretations (ra’iy, ijtihad). And likewise, in their own marifats and ecstasies (mawajid), they follow their own ilham and insight (firasat).

[71]This line is missing from both Amritsari and Naushahi, but it is in Aftabi translation, *They have sobriety but at the same time, they have also lost themselves*

Khidr and beyond-worldly knowledge

Khwaja Muhammad Parsa (quddisa sirruhu) has written, *Regarding receiving benefit from the knowledge of the ethereal realm, Hazrat Khidr is my intermediary (Dar ifada’-i ‘ulum-i ladunniy, ruhaniyat-i Hadrat Khidr mutawassut ast).* By this saying of him, it seems to me that it relates to the beginning or the mid-level. But the interaction (mu‘amala) of the enders are another thing, as I have witnessed it via clear unveiling (kashfu ’l-sarihu).

And what has been narrated from Hazrat Shaykh Abdul Qadir Jilani strengthens that. It is said that once Hazrat Shaykh Abdul Qadir (quddisa sirruhu) climbed up onto his podium (minbar) and started lecturing. At that time, Hazrat Khidr was crossing that area. At that time, Hazrat Shaykh said, *O Israelite! Come and listen to the words of the Muhammadan.* From this saying of him, it seems that Hazrat Khwaja Khidr is not a Muhammadan, he is from a previous community.

When it is such (chun chenin bashad), how would he be a intermediary (wasta) for the Muhammadans? So now it is realized that that knowledge[72] is something else. It is beyond the rulings of the sharia (ahkam-i shari‘at) that is reserved (makhsus) for the people of Allah.

Marifat: Fruit of sharia

Indeed, those said marifats are the fruits of the rules of this sharia. The purpose for planting a tree is to harvest the fruit. So as long as the tree is on its feet, it will

[72]i.e., *‘ilm-i ladunniy*, he swt-given knowledge that is beyond-worldly

bear fruit. And when its root is cut, there would be no fruit. A complete idiot is that man who expects to pick the fruit even after cutting off the tree. Instead, the more one would tend the tree, the more fruit would grow on that. Although the purpose is the fruit, still it comes off the tree. The distinction between one who firmly observes the sharia and another who neglects it — it can be determined by this analogy. He who takes up the sharia realizes marifat. The more one follows the sharia, the more one realizes the marifat. And he who neglects[73], he is deprived of the marifat.

Marifat perfects the sharia

[74] may believe that he has attained the marifat in his perverted knowledge, still actually he has attained nothing at all. That is a type of deceptive progress (istidraj) like what the yogis, sanyasin and Brahmins get. All the *haqiqat*, reality that the sharia refuses to accept is surely misguidance (zandaqa, ilhad).

Therefore, it is proper and fitting (ravast) that the elect of the people of Allah realize some mysteries and subtle things (asrar, daqa'iq) from the marifat or knowledge of the person, attributes and activities (dhat, sifat, af'al) of he swt. The external sharia is silent on these marifats.

These masters[75] find the permission (idhn) or lack of permission of Allah is every movement and stillness (harkat, sakanat). And come to know of his pleasure (mardi) or displeasure. Some times they find doing supererogatory salat against the good pleasure of Allah, and get told to forsake that. Again in some other times, they realize sleeping to be better than staying awake.

he swt communicates via ilham

Every rule of the sharia is limited to a specific time (waqt). On the other hand, the rules derived via ilham is for all the time. So when these masters act according to divine commands, then indeed their *nafl*, supererogatory acts are like the *fard*, obligatory acts of the commoners.

For example, an act for someone may be nafl by the command of the sharia but that same act may be fard by ilham for someone else. So the commoners may sometime do nafl worship and some other time mubah deed. On the other hand, when these masters do all their deeds by the instruction from Allah, all those deeds are done as fard. The highness of these masters can be guessed from this.

Need for Ilham

The ulama of the manifest knowledge has held that the news of the absent realm (ghaib) comes from the news of the prophets. And they hold none else to be peer to the prophets. This is incompatible to being the heir. Many true knowledge is negated by this.

Yes! All the rulings of the sharia are based on the four proofs (dalil)[76]. Ilham has no place there. On the other hand, the religion has many things to do beyond the outward rulings of the sharia. In those places, the fifth proof is ilham. Instead, it can be

[73] following the sharia

[74] He who neglects the sharia

[75] of marifat

[76] Quran, hadith, ijma, qiyas

said that it is the third proof. That is, after 1. the Quran and 2. the hadith, it is 3. ilham that may be considered. This proof would remain until the end of the world. So how can you equate these masters with the others?

It is possible that others are doing much worship but that is being against the good pleasure of Allah. On the other hand, these masters sometimes are not worshiping but even that is creating good pleasure in he swt. I.e., To he swt, they leaving out worshiping is more liked than the others worshiping. But the common people point out towards the opposite path. They consider[77] as the *abid*, pious and those[78] as the cheaters (makkar).

Ilham illuminates hidden perfections

Question: When the religion has been perfected by the book and sunna, then after the perfection, what is the need for *ilham*? What imperfection (noqsan) remains that needs to be perfected by ilham?

Answer: Ilham brings to light the hidden perfections of the religion. It does not establish additional perfections in the religion. It is like ijtihad, which manifests the rules[79]. In the same way, ilham shows the fine points and mysteries (daqa'iq, asrar). Most people fall short of understanding those.

[77] the worshipers
[78] not worshiping
[79] of the sharia

Difference: Ijtihad and ilham

There is a distinct difference between ijtihad and ilham. Ilham is a matter of opinion and opinion rests on the creator. There is a sort of originality (asalat) in ilham that is not there in ijtihad. What the prophets receive is *i'lam*, notification. And ilham is similar to that *i'lam*, Quran and hadith come from that[80], as it has been described before. However, ilham is subject to suspicion whereas the said *i'lam* is definitive.

Rabbana! Atina milladunka rahmatan, wa hayya' lana min amrina rashada[81])! *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*

3.6 Maktub 2.56

To Mawlana 'Abdul Qadir Ambali

Sins into merits

Bismi 'llahi 'l-rahmani 'l-rahim. Allah swt said, *They are those whose sins Allah turns into merits (Ula'ika yubaddilu 'llahu sayyi'atihim hasanatin)*[82]. By the grace of Allah (S) as alms from his beloved (salam), the interaction of the dervish reaches such a place that the ugly (saiyyi'a) deeds for the others turn into beautiful deeds for him. And what are despicable deeds (radhila) for the others turn into praiseworthy deeds (hamida) for him. For example, showing-off or bragging (riya, sum'a), which is a sin (saiyyi'at) or bad quality (radha'il), may be considered. It becomes beautiful (husn) for

[80] *i'lam*
[81] Q.Kahf.10
[82] Q.Furqan.7

him and a deed that shows gratefulness and praise (shukr, hamd) of he swt.

Because that dervish has wrested away from himself (az khod maslub) all sorts of haughtiness and greatness (‘azamat, kibriyaiy). And instead he has put himself into a relationship with the holy person of he swt (janab-i quddus-i khodavandi). And he has thrown all sorts of beauty, grace, good and perfection (husn, jamal, khair, kamal) far away from himself. Instead, he has specified (makhsus) them uniquely for Allah. And he finds nothing in himself but defect, imperfection and nothingness (sharr, naqs, hech). And he sees nothing in himself but submissiveness, neediness and brokenness (dhull, iftiqar, inkisar).

If in the future, just a little part from magnificence and greatness (‘azimat, kibriyaiy) is face-turned onto (mutawajjuh) him, he considers that[83] as a ladder. And it[84] takes him above, to him[85] who deserves[86] magnificence and greatness. It is the same case with beauty, good and perfection (jamal, khair, kamal) etc. — for him those qualities are also steps[87]. And apart from that[88], he gains nothing from those[89].

Things given in trust for safe-keeping (amanat) should be returned to the people of trust. Therefore, when he does what seems to be showing-off or boasting (surat-i riya va sum‘a) his intention is not bragging, priding himself, elevating himself, or being haughty (ishtihar, iftikhar, raf‘at, ‘azamat). Instead, it is to manifest the blissful things (izhar-i ni‘amat) from the Haqq swt and to spread the news of the beautiful conduct (i‘lam-i ihsan) from he swt by which that dervish has been treated. Instead, when that dervish shows-off and boasts, it is as if he is praising and showing gratefulness (hamd, shukr) to the Haqq (S). And those bad actions transform into praise (az radhalat beh mahmudat). Onto the same line of reasoning are the rest of the qualities. *Fa’ula’ika yubaddilu ’llahu sayya’atihim hasanatin wa kana ’llahu ghafura rahima*[90]. *Wa ’l-salam.*

[83] part

[84] that part or ladder

[85] he swt

[86] true

[87] via which he progresses, as he did via magnificence and greatness

[88] progress

[89] qualities, i.e., those gifted qualities fail to grant greatness to him indeed

3.7 Maktub 2.57

To Mulla Ghazi Na’ib
Bismillahi ’l-rahmani ’l-rahim
Alhamdu li-’llahi wa salamun ‘ala ‘ibadihi ’lladhina ’stafa. Arshadaka ’llahu ta‘ala!

Zikr of Allah is better than salawat

For a few days, I was preoccupied in reciting salawat to the best of men (slm). And I was saluting (darud) him via many different genera and types (anwa‘, aqsam) of salawat. And I found that they gave immediate results. And I found path towards the fine points within the mysteries of the elect Muhammadan friendhood (daqa’iq-i asrar-i walayat-i khassa-i muhammadi)[91]. It went on like that for a while but incidentally, a

[90] Q.Furqan.70

[91] or the greater friendhood (walayat-i qubra) cf. Aftabi

day came when I was found no opportunity to do this practice, and I cut short (iqtisar) the scheduled time (muwaqqat). And a desire arose in my mind that I substitute it with *tasbih, taqdis, tahlil*.[92] I thought that there must be some hidden mystery in this, let me wait and see what comes up.

Finally, by the grace ('inayat) of Allah swt, I learned that for that time, it is better to chant zikr than to send salawat, for both the sender and him whom that salawat is being sent to, i.e., the receiver (mursil, mursal). Because,

1. **Sender** It is narrated in a sacred hadith, *He who is too absorbed in zikr to ask me, I give him better things (Man shagalahu dhikri 'an mus'alatiy, a'taituhu afdala ma)*[93].

2. **Receiver** when this zikr is taken from the nabis (AS), then the same way that the zikr-chanter gets the merit, in that same way his nabi (AS) also gets that merit.

The rasul said, *He who would establish a beautiful practice in Islam, he would receive its merit for himself and all else who would practice it. (Man sanna*[94] *sunnatan hasanatan, fa-lahu ajruha wa ajru man 'amila biha)*[95].

Any good deed that the ummat does, it[96] gets the merit from that deed, So does the envoy (paygambar)[97] since he[98] is the founder of that practice. The merit of the doer does not get lessened by it at all.

Accepted zikr

You may know that every zikr does not have this degree (rutba). Only *that zikr*, which is worthy of acceptance, is specified by that excellence. Salawat is better than *that zikr*, which is not like that. And via that[99], one would receive more baraka. On the other hand, the zikr, which is

1. taken from a shaykh who is perfect in perfection-giving (kamil-i mukammil), and

2. according to the rules of the tariqa, one can continue (mudawamat) that[100]

this zikr is better than reciting salawat. Because *this zikr* is the connector (wasila) to *that zikr*[101]. Until one would not do *this zikr*, one would not reach *that zikr*[102].

Supererogatory worship forbidden

Note: This is a rule in our branch of the Naqshbandi tariqa not to do any nafl salat without the shaykh's permission, which he gives only at advanced level. This section explains why. Also study Tafsir al-Mazhari*, last* juz'*, where Khwaja Bahaud-*

[92] Tasbih is reciting *Sub-hana 'llah* taqdis is *Sub-hana maliku 'l-quddus*, tahlil is reciting *La hawla wa la quwwata illa bi-'llah*

[93] hadith

[94] fi 'l-Islam

[95] hadith

[96] the ummat

[97] of that ummat

[98] that envoy

[99] salawat

[100] zikr

[101] i.e., that maqbul zikr

[102] i.e., until the salik would do this zikr that he has taken from his sufi shaykh, he would not transform himself to reach that *maqbul*, accepted zikr

din explains this matter prohibition of supererogatory worships.[103]

It is for this reason that sufi shaykhs (masha'ikh) of this tariqa (qaddasa 'llahu ta'ala asrarhum) do not permit the beginner any practice apart from chanting zikr. Instead they shorten the practice to *fard* and *wajib* only and forbid (mana') *nafl* matters[104].

Nabis are supreme

This clarification clarifies that even when one perfect individual (fard-i kamil) from the ummat progresses and reaches the ultimate degree of perfection, still that one won't be able to be equal to his own prophet (AS). Because,

1. Whatever perfection that[105] has attained, he has attained it via following the sharia of that prophet (AS). Consequently, all these perfections are established in that envoy (paygambar). And the perfections of the other followers of the envoy has been added to it. Additionally, the envoy (AS) has his own unique perfections.
2. A perfect ummat may not reach the degree of a envoy (paygambar) even if none follows him or accepts his invitation. Because every envoy is basically a missionary (sahib-i da'wat) and instructed (ma'mur) to spread (tabligh) the sharia. Denial of the ummat fails to create a defect in his mission of invitation and conveyance (da'wat, tabligh).

Missionaries: Excellence It is a clear saying that no perfection reaches the degree of the mission of invitation and conveyance (rutba'i da'wat, tabligh). You might have heard these hadiths,

1. Verily, the most beloved before Allah is one who makes Allah beloved before his slaves (Fa-inna ahabba 'l-'ibadihi 'llahi ila 'llahi). Or,
2. One who makes Allah love his slaves, and makes his slaves love Allah, they are the callers and missionaries (Man habbaba 'llahi ila 'ibadihi, wa habbaba 'ibadu 'llahi, wa huwa al-da'iy wa 'l-muballighu). Or,
3. On the day of resurrection in the future, the ink of the ulama would be measured against the blood of the shahids on the path of Allah, and the side of the ink in the balance would be heavier[106].

Those above-mentioned felicities are impossible for the ummat. Whatever that the ummat receive, they receive it derivatively[107]. The trunk (asl) is the trunk and

[103]Tafsir al-Mazhari has a story where Kh Amir Kulal told Kh Bahauddin, *It is better to eat than to fast when that fast satiates the nafs*

[104]This rule means the beginner of the Naqshbandi tariqa may not do any nafl salat, only fard, wajib, or sunnat-i mu'aqqada salat, even the tahajjud salat. Instead, they should concentrate on purifying the heart via zikr, muraqaba and other practices suggested by the shaykh. Once the initiate attains a higher level, his teaching shaykh would permit it. This is in contrast to the method in other tariqas where they attain the nearness via nafl salat

[105]the ummat

[106]hadith quoted in Farsi

[107]lit., as *tufayliy* and *dimni*

the branch branches out (mustinbat) of the trunk.

From this narration, the excellence of the missionaries (da'iyan, muballighan) of this ummat may be realized. However, just as there are higher and lower degrees within the acts of calling and conveyance (da'wat, tabligh), in the same way, there are degrees (darajat) within the offices of the callers and missionaries (da'iyan, muballighan).

The ulama specializes in the conveyance of the external facet (tabligh-i zahir) and on the other hand, the sufis take up the internal facet (batin). That sufi who is an alim as well a sufi ('alim-i sufiy)— he is a touchstone. Because he is worthy to act as a missionary (tabligh) and invite people (da'wat). And he is the heir and follower of the prophets (as).

Hadith-scholars of this ummat — who convey (tabligh) the hadiths of the prophet— many consider them to be the most excellent (afdal). If one means it in the absolute sense (mutlaqan), I am not so sure. But when compared to those who convey the manifest knowledge (muballighan-i zahir) — yes, it can be said. On the other hand, absolute superiority (fadl-i mutlaq) belongs to the comprehensive missionary (muballigh-i jami') who conveys (tabligh) both external and internal (zahir, batin) bodies of knowledge and gives invitation (da'wat) in both external and internal methods[108]. Because cutting short[109] is deficiency that negates unbounded excellence (*Li'anna fi 'l-iqtisari qusuran yunafi itlaqa 'l-fadli*). So understand, and do not remain with the defective ones. (*Fa-afhum wa la takun mina 'l-qasirin*).

Yes! Although the zahir is superior ('umda) and it is the means of salvation, full of baraka and comprehensively beneficial (manat-i najat, kathir al-barkat, 'umum al-manfa'at), still its perfection depends on the batin. Zahir, without the batin, is incomplete, whereas the batin, without the zahir, is useless (na-farjam). On the other hand, he who has brought together both the zahir and batin is as rare as the touchstone. *Rabbana! Atmim lana nurana, wa 'gfir lana. Innaka 'ala kulli shay'in qadir*[110]. *Al-salamu 'alaikum wa 'ala mani 'ttaba'a 'l-huda.*

3.8 Maktub 2.58

To Khvaja Muhammad Taqi
Alhamdu li-'llahi rabbi 'l-'alamina, wa 'l-salawatu wa 'l-salamu 'ala sayyidi 'l-mursalina wa 'ala alihi 'l-tahirina. I am delighted to peruse the blessed letter you have sent due to your good upbringing, and highness of your innate nature (fitrat). *Sallamakumu 'llahu ta'ala.*

Kumun buruz tanasukh

Note: *coming out in the open* or *being hidden* (*buruz, kumun*)

[108] i.e., gives invitation both externally via speech and writings and internally via spiritual energetic attraction. Khwaja 'Ubaidullah Ahrar used to say, *How would one benefit from our talks if he can't benefit from our silence?*

[109] to solely the external sharia while ignoring the internal sharia, which is the sufi path or tariqa

[110] Q.Tahrim.8

Vision of Ibn Arabi

You have written that Hazrat Muhyiuddin Ibnu 'l-'Arabi narrated a hadith in the *Futuhat-i Makkiya* where the prophet (SLM) said, *Verily Allah created a hundred thousand Adams (Inna 'llaha khalaqa mi'ata alfi Adama).* Along with it, the shaykh described several witnessings of the world of images (mushahadat-i 'alam-i mithal):

> He[111] was doing *tawaf*, circumambulation of the magnificent Kaaba with a group of people whom he didn't know. And it appeared that during the tawaf all recited two Arabic poems and one of them was:
>
> Indeed we're doing tawaf
> like you are doing tawaf
> Going around this house altogether
>
> Laqad tufna kama tuftum sininan
> Bihadha 'l-baiti turran ajma'ina
>
> When he[112] heard this couplet, this idea floated in his mind that those[113] are substitutes (abdal)[114] of the world of images. As soon as this thought came up, one of those[115] said to him, *I am one among your grandfathers.* He asked him[116], *How many years ago did you die?* He[117] answered, *My death took place more than forty thousand years ago.* He[118] said in surpise, *It has not even been seven thousand years up to now since the creation of Adam (AS) the fore-father of man.* He[119] replied[120], *Which Adam are you talking about? Your Adam*[121] *has indeed been created seven thousand years ago.*[122]

The Shaykh added, *At that point, I remembered that hadith. And that what has been narrated before*[123] *supports that hadith.*

Vision: Mujaddid's interpretation

Sir! By the grace of he swt ('inayat-i khodawandi), what has been manifested to me is this:[124]

1. **Ancient Adams of world of images** All these Adams that were there before the creation of Hazrat Adam

[111] Ibn Arabi
[112] Ibn Arabi
[113] tawaf-doers
[114] like guards cf. Aftabi
[115] tawaf-doers
[116] that tawaf-doer
[117] tawaf-doer
[118] Ibn Arabi
[119] tawaf-doer
[120] to Ibn Arabi
[121] Here, the word *adam* has a double meaning. In first context, i.e., *your Adam*, it means the prophet Adam, and in the second context, it means *'adam*, nonexistence.—IAM
[122] but we, who are doing tawaf as *'adam*, nonexistence, have been doing from a time even before that
[123] i.e., this vision of Ibn Arabi
[124] This is a unique teaching of the Mujaddid that he seems to have learned via ilham

(AS), they used to exist in the world of images (mithal), not in the witnessed world (‘alam-i shahadat).

2. **True Adam of witnessed world** He who is the true Hazrat Adam (AS), he exists in the witnessed world (‘alam-i shahadat). It is he who attained the deputyhood (khilafat) on the land (zamin), and became the object of prostration (masjud) of the angels.

3. **Many latifas within Adam's reality** Since Adam (AS) had been created comprehensively (jam‘iyat), there was many (besiyar) latifas and qualities (awsaf) within[125] reality.

4. **Latifas attain existence** Since a long time before[126] birth, in every age (waqt), one of attributes or latifas (sifat ya lata'if) of[127] attained existence in the imaginal world (‘alam-i mithal) powered by he swt's power of existence-giving (b-iyjad-i khodawandi) (JS).

5. **Imaginal Adams appear as true Adam** It is that it[128] appeared in the outward form (surat) of Adam (AS), and received the name.[129]

6. **Imaginal Adams carried on activities of true Adam** It is via the intermediation of those[130] that the activities (kar va bar) of that true Adam[131] took place (waqa‘a). Even that, in a manner appropriate to that world of images (munasib-i an ‘alam-i mithal), children were born (tawalud) to and the lineage continued (tanasul) for those.[132]

7. **Imaginal Adams attain imaginal perfections** And also those[133] attained formal and mental perfections related to that world[134] (kamalat-i suri, ma‘nawi munasib-i an ‘alam). And they became deserving of torture of merit (shayan-i ‘adhab va thawab). Even that, the day of resurrection (qiyamat) ocurred for them. And people of paradise entered paradise, and people of hell entered hell.

8. **Drama repeated in many stages** After this[135] ended, if Allah willed, one of the attributes of that[136], along with some other latifa, appeared in that world of images. And activities like that happened in the first stage used to happen even in that second stage. When the second stage ended, the third stage used to begin. And when that[137] ended, the fourth stage used to begin. By the will of Allah ta‘ala, this method kept on repeating.

9. **True Adam appeared after this drama** When the stages of his[138] imaginal manifestations (zuhurat-i mithali), which suspended from his[139] attributes

[125] Adam's
[126] true Adam's
[127] the true Adam
[128] imaginal Adam
[129] Adam
[130] imaginal Adams
[131] the true, i.e., the nabi Hazrat Adam (AS)
[132] imaginal Adams
[133] imaginal Adams
[134] of images
[135] above-mentioned drama
[136] imaginal Adam
[137] third stage
[138] Adam's
[139] Adam's

and latifas, were completed (tamam gashteh), then that comprehensive list (nuskha-i jam'iyat)[140] came into existence in this witnessed world by he swt's[141] bringing-into-existence (b-iyjad-i khodawandi)(JS). And by the grace of he swt (be-fadl-i khodawandi)(JS), it[142] attained greatness and honor (mu'azzaz, mukarram).

10. **True Adam is far more exalted than imaginal Adams** Even if there were a hundred thousand[143] Adams, still those [144] are like the parts (ajza) of this[145]. And those[146] are like the hands and feet of the being (wujud)[147]. And they are like the prefaces and prophecies (mubadiy, muqaddamat) of[148].

11. **Grandfather** The grandfather of the great shaykh (shaykh-i bozorg)(QS) who died forty thousand years ago,[149] he was a latifa of that shaykh[150] in the world of images ('alam-i mithal). And at the same time, he who found existence in the witnessed world ('alam-i shahadat) and did tawaf of the noble house of Allah, he did it in that world of images as well[151]. Because there are forms and things similar to the magnificent Kaaba in that world of images. And that is the qibla for the residents of that world.

Analysis: All are manifested from true Adam

I threw the sharpest gaze into this matter, and made research (ferestadeh, ta'ammuq), still I failed to see any second Adam in this world of witnessing ('alam-i shahadat). So I realized that this[152] is nothing but magical activities of the world of images (sha'bdehbaziyha-i 'alam-i mithal).

That imaginal body (badan-i mithaliy) said, *I am your grandfather. More than forty thousand years has passed since my death.* This is the strongest proof that the earlier Adams (adamha-i pesh) were the manifestation (zuhurat) of the attributes and latifas of this Adam (AS)[153]. It is not that those[154] were created as separate and distinct ('alahideh, mubayn) from this[155] Adam. Because if those[156] were indeed separate, what relationship would they have with this[157] Adam? And how would he be the grandfather? It has not yet been seven thousand years since the creation of this[158] Adam. So where is the room for forty thousand years to pass?

[140] i.e., the true Hazrat Adam (AS)
[141] faculty of
[142] that comprehensive list, i.e., the true Adam
[143] imaginal
[144] imaginal Adams
[145] true Adam (AS)
[146] bodily parts
[147] of the true Adam
[148] the true Adam
[149] in that dream
[150] Ibn Arabi
[151] i.e., Hazrat Ibn Arabi (QS) did tawaf in the vision (waqi'a) or dream, and visions/dreams take place in the world of images
[152] vision
[153] This Adam means the true earthly prophet Adam (AS) whereas those Adams mean the earlier *mithaliy*, imaginal Adams
[154] earlier Adams
[155] true
[156] earlier Adams
[157] true
[158] true earthly

Reincarnation is false

Only those with sick hearts misinterpret these narrations as *tanasukh*, reincarnation. Possibly they propose that this world is ancient (qidam-i ‘alam qa’il), and deny the greater resurrection (qiyamat-i kubra). Some irreligious (malahid) people have fraudulently put themselves onto the throne (masnad) of the shaykh. And they rule that reincarnation is permissible.

They[159] think that until the nafs attains perfection, man has no alternative but reincarnation. They say, *It is only when the nafs realizes perfection, it gets respite from endless fluctuation (taqallub-i abadan)*[160]*, instead from endless interconnection (ta‘alluq-i abadan) with the body. Because it*[161] *realizes the purpose behind its creation, when it reaches the ultimate limit of perfection (hadd-i kamal).* This saying of theirs[162] is clear infidelity (kufr-i sarih). And denying that what has been established in the religion via numerous proofs. If everyone reaches ultimate limit of perfection as the final result, then who is the hell for? Or who would suffer punishment? This saying of theirs results in denying the hell, and disbelieving in the last-worldly torture (‘adhab-i ukhriy). Instead, by denying the resurrection of the body, they conceive that the body is a weapon through which they attain perfection. And so if all the nafses reaches the ultimate limit of perfection (hadd-i kamal) as the final result, then the nafs no longer need to look towards that[163]. Or remains needy (ihtiyaj) on it. For if the nafs did remain needy, it would need to get resurrected along with that[164].

Reincarnationists Deny Resurrection They[165] believe in the same way that the faylasufs do. For those faylasufs deny bodily resurrection (bejasad hashr). Instead they believe that the torture or bliss (‘adhab, thawab) is spiritual (ruhani). Actually, what they[166] believe in is even worse than what the faylasufs believe in (i‘tiqad-i falasafa). Because while the faylasufs deny bodily resurrection (hashr-i ajsad), still[167] it is onto the ruh that they establish torture or prize (‘adhab, thawab-i ruhani). On the other hand, they[168] establish reincarnation, but at the same time, they deny any last-worldly punishment. To them, worldly punishment is the only punishment, and it is done to reform (tahdhib) the nafs.

Explaining miracles without reincarnation

Question: It is narrated from Hazrat ‘Ali (KW) and also from some other walis of Allah that even before they had attained their earthly bodies (wujud-i ‘unsuri), they did many strange practices and amazing acts (a‘mal-i ghariba, af‘al-i ‘ajiba) in this world.

[159] i.e., those reincarnationists
[160] i.e., endless ever-repeating chain of events of life, death and rebirth in the reincarnated form
[161] nafs
[162] i.e., of those reincarnationists
[163] body
[164] body
[165] those reincarnationists
[166] reincarnationists
[167] at least
[168] reincarnationists

If reincarnation is not permitted, how did those happen[169]

Answer: Those activities were performed by the spirits (ruh) of these masters. By the will of Allah, their spirits were embodied as bodies (mutajassid b-ajsad) and did those. The spirit that was interconnected (ta'alluq) to them[170] was not from a different body, which had taken on an interrelationship with the spirit.[171] *Tanasukh* means that the ruh establishes an interconnection (ta'alluq) with, i.e., enters within, a second body (bejasad-i digar). And the second body was separate (mubaiyn, mughaiyr) from that ruh before (pesh) the establishment of that interconnection. On the other hand, what is happening here is that the ruh is embodying itself with a body (mutajassid bejasad). So how would it be a reincarnation?

1. Changing forms is not reincarnation

Jinns appear in many shapes or forms (mutashakkil be-ashkal). And at that time, that body performs actions commensurate to that form—there is no reincarnation or incarnation (tanasukh, hulul) there. By the permission of Allah, the jinn is able to change their forms in this manner. And amazing deeds are done by those forms at that time. In that case, if Allah allows the spirits of the perfect ones such abilities, what is there to be surprised about? Or where is the need for a separate body?

2. Multiple presence is not reincarnation

It is narrated on many walis of Allah that at the same moment, they were present in many different locations. And did many different types of activities — these are such a type of incidents. In these cases, their latifas took the forms of different bodies, and did many different types of activities. E.g., maybe a master lives in India, and he has never left it to go somewhere else, but a group of people came from the magnificent Mecca and said *We have seen that master within the noble Kaaba and we have made such a conversation with him.* On the other hand, another group said, *We have seen him in Rome.* And a third group said, *We have met him in Baghdad.* This is the case of his latifas taking on different forms. In many cases, the master is not even aware of these. Due to this, he says, *You are putting false blames onto me. I have never come out of my home, never seen the noble sanctuary of Kaaba, and never been to Rome or Baghdad. I even do not know who you are.* In many cases, people in jeopardy seek assistance from living or dead saints. And they clearly see that the form of that saint arrives there, and ward off his jeopardy. In many cases, that saint is indeed aware of it, and in many other cases, he is unaware.

For all he is the primary sadhana
For us it is a falsity

Az ma va shoma behaneh bar sakhteh and

[169] Needs further research on the practices of Hazrat Ali that the Mujaddid is referring to?

[170] Hz. Ali or other masters

[171] If it were so, yes, it would be reincarnation, but instead, those were the spirits if Hz. Ali or other masters indeed

All these are also the latifas of that saint taking up different forms. Taking up the forms (tashakkul), sometimes they take place in the world of witnessing (shahadat), and some other time, they take place in the imaginal world (‘alam-i mithal). It is like when in the same night, a thousand people in different ways sees the rasul in their dreams. And receive effusion and baraka from him. This is his attributes and latifas taking up different forms within the imaginal world. This is the method that the disciples benefit from the forms of their shaykhs in the world of images. And get their problems resolved.

3. Kumun or buruz is not reincarnation

Some sufi shaykhs have spoken on kumun and buruz — those are unrelated to reincarnation (tanasukh). Because in reincarnation, the nafs suspends from a second body (badan-i thani) it may keep on living (thubut-i hayat), and that it may attain sensation and movement (hiss, harakat). On the other hand, in buruz, the interconnection (ta‘alluq) is not keep him living, but instead the nafs establishes a relationship with the second body so that that body may attain perfection (kamalat). It is not merely to resurrect him, instead it is to enable him to attain higher degrees. An analogy is when a jinn establishes a relationship with one and appears within one’s body. It is not to resurrect one because one’s body was already alive, and possessed possessed the faculties of perception and movement. Instead, when by this entrance, that jinn’s movements and states of stillness get unveiled (zuhur-i harkat, sukunat), it makes a new creation.

4. *Kumun buruz* reincarnation: Not needed

Note: A super-fast and easy method to progress on the sufi path is this: Projecting perfections onto disciples. *And great Naqshbandi-Mujaddidi masters are good in it including my own shaykhs.*

The sufi shayhs who are straight-standing in their states (mustaqim al-ahwal), they have never opened up their lips on the terms *kumun, buruz*. And they have never put the imperfect ones into jeopardy or discord (bala, fitna).[172]

In my opinion, there is no need for kumun, buruz or reincarnation. Because if a perfect one wants to nurture an imperfect one into perfection, then without making buruz into him, by his he swt-given power (aqdar-i khodawandi) (JS), he can throw reflections of his own perfect attributes onto his imperfect disciple. And by his own face-turning and good glance (tawajjuh, iltifat),[173] may grant that reflection fixedness and settledness (thabit, istiqrar) there. So that that imperfect disciple may attain perfection. And turning away from his bad attributes, the disciple may face-turn onto praiseworthy attributes. There is no need of the intermediation of kumun or buruz here. Dua: *Dhalika fadlu ’llahi yu’tihi man yasha’u, wa ’llahu dhu ’l-fadli ’l-‘azim*

[172] as its result, i.e., if the shaykhs spoke on them, the imperfect ones could misinterpret the allegories in their sayings and get into heresies

[173] the perfect shaykh

5. Transportation of spirit or nafs is not reincarnation

Another group of sufi shaykhs proposes the transportation of the spirits (naql-i arwah). They say that after it realizes perfection, the spirit attains such a power that if it wills, it may leave his own body and instead enter another body. It is said that for a master who had such ability, when a young man who was his neighbor died, then that master left his own old body and instead entered the body of that young man. At that instant, his first body died and the second body became alive. This story seems to establish reincarnation. I.e. the second body was interconnected with the ruh in order to put life into that body. The sole difference is that that reincarnationists call that nafs imperfect. And establishes that reincarnation (tanasukh) to make that nafs perfect (takmil-i nafs). On the other hand, those who propose the tranportation of the ruh, they consider that ruh perfect, and establishes that transportation after attaining perfection.

To me, transportation (naql) is a far smaller matter than reincarnation (tanasukh). Because they propose reincarnation for the attainment of perfection for the nafses (takmil-i nufus) although this idea of theirs is baseless. And they assume that the spirit gets transported (naql-i ruh) after it attains perfection, although no perfection is actually attained.

When they have fixed changing of bodies (tabaddul-i abdan) for the sake of attaining perfection then after perfection has been attained, what is the need to be reincarnated into a second body?

1. Perfect ones do not need a reincarnated body The perfect ones are not showmen or magicians. After attaining perfection. they prefer to get disengaged from the body (tajarrud az abdan) instead of being attached to the body (ta'alluq ba'bdan). Because their purpose in being attached to the body has been attained.

2. Reincarnated body must follow the rules of barzakh, and that is impossible Second, if the spirit gets transported, the first body would be put to death. And the second body would be brought to life (imatat-i badan-i awwal, ihya-i badan-i thani). In that case, the second body has no alternative but to follow the rules of the the barzakh[174]i.e., the grave And he has no leeway but to experience the torture or reward ('adhab, thawab) of the grave. And when the second body is brought to life, then resurrection (hashr) takes place for them in this world.

Reincarnationists are misguided I guess that those who believe in the transportation of the spirit (naql-i ruh), they do not seem to admit the torture or reward in the grave. Or believe in the resurrection. Alas! A thousand times alas! Such frauds are sitting on the throne (masnad) of the shaykh and are in the forefront (muqtada) of the Muslims. They are misguided themselve and are misguiding others as well (Dallu fa-dallu). Dua: O Lord! After guiding us, do not misguide our hearts, instead bestow on us mercy from you. Indeed, you bestow even on them[175]. (*Rabbana! La*

[174].

[175] *who do not deserve it*

tuzigh qulubana, ba'da idh-hadaitana, wahab lana, min ladunka, rahmatan. Innaka anta 'l-wah-habu).[176] *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*

Epilogue: Clarifying some ideas on the world of images

Idea 1. World of images is spacioue

You may know that the world of images is more spacious (farakhtar) than all the worlds. All that is in all the worlds, their forms (surat) are in the world of images. Even that, concepts and meanings (ma'qulat, ma'aniy) are there as forms. It is said that Haqq (ja) has no image (mithliy), but he indeed has analogies (mithal). *Wa li-'llahi 'l-mathalu 'l-'ala.*[177] The ideas in the microcosm, i.e., the human body, are like signs of the world of images.[178]

I have written in my maktubs that on the degree of sheer incomparability (martaba-i tanziya-i sirf), in the way there is no image (mithl) for Haqq, there is no analogy (mithal) for him there either. *So do not strike any analogy for Allah (Fa-la tadribu 'llahi 'l-amthala).*[179]

When we imagine, that imagination (khiyal)is a thing in our microcosm ('alam-i saghir) or our body. And it is a specimen of the world of images (namuna-i 'alam-i mithal). Because it is in imagination (khiyal) that the form of a thing forms (dar khiyal surat mutasawwur ast). Imagination is such a thing that regarding the various states and stations (kayfiyat-i ahwal va maqamat-i salik ra khiyal ast) of the salik

1. That form of the saliks may appear (tasawwur) in it[180]
2. It[181] is able to make the saliks into possessors of knowledge (arbab-i 'ilm misazand), and
3. aware of those states and stations.

If imagination is negated or cut short (Agar khiyal neh bud ya kot-hi konad), then ignorance is mandated (jahl lazim bud). Due to this reason, above the degree of the shadow (fawqa martaba-i zilal), there is ignorance and bewilderment (jahl, hairat). Because imagination may go up (tag va puiy-i khiyal) only to the degrees of shadows (maratib-i zilal). There where is no shadow, imagination (khiyal) has no place there.

Therefore, when the form of he swt's incomparability (surat-i tanzihi) is not in the world of images, as it has been narrated before, how can that form of incomparability (surat-i tanzihi) come into imagination? Because imagination (khiyal) is merely a ray from the world of images (parto-i 'alam-i mithal). Therefore, nothing is gained there[182] save ignorance and bewilderment (jahl, hairat). Also where there is no knowledge, there is no conversation (Har ja 'ilm nabud, goft va gu nabud). Their sign (nishan) is the saying, *He who has known Allah, his tongue has been tied up (Man 'arafa 'llahu, kalla lisanuhu).*

[176] Q.Al-Imran.3.8
[177] Quran.Nahl.60
[178] This line is not in the Naushahi text but in the Aftabi translation
[179] Q.Nahl.74
[180] imagination
[181] that imagination
[182] within the world of tanzih

On the other hand, wherever there is knowledge, there is discussion (Har ja ‘ilm bud, goft va guw bud). That place may be described by the saying, *He who has known Allah, his tongue has been lengthened (Man ‘arafa ’llahu, tala lisanuhu).*

Its clarification is this:

> Therefore, in the world of the shadows (dar-i zilal), the tongue is lengthened, but it is shut off (gangiy-i zaban) above the degrees of shadows (fawqa maratib-i zilal) — regardless of whether that shadow is the shadow of an act, or shadow of an attribute, or the shadow of a name, or the shadow of the named one (fa‘al, sift, ism, musamma).
>
> The imagined thing[183] is derived from shadows and is the caused object (ma‘lul). And it has been made defective by the defect of fakeness (be-‘illat-i ja‘al-i majhul). And that[184] is[185] the trace and sign of the sought thing (athar va alamat-i matlub). Therefore, it only assists in attaining *‘ilmu ’l-yaqin.*[186]
>
> On the other hand, *‘aiynul yaqin* and *haqqu ’l-yaqin*[187]— they are beyond imagination and shadowness (ma wara-i khiyal, zilal).
>
> And one would be relieved from the defects of imagination (khalasiy az khat-i khiyal), when one would put behind sayr-i afaqi as he has done to sayr-i anfusi. And proceed further. And run out of the external world and internal world (afaq, anfus) to the beyond.

For most of the walis of Allah, these things are attained after their death. Because as long as they are alive, imagination (khiyal) is attached to their coat-tails (damangir-shan) to them. Only few walis of Allah

1. attain this felicity while they remain in this world,
2. get freed from the clutch of the predomination of imagination (sultan-i khiyal) while their earthly life still remains
3. accept their sought thing onto their laps without any fakeness or made-upness (biy-naht, ja‘al).

It is at that point that in the case of these masters, lightning-like self-disclosure of the person (tajalli-i dhati-i barqiy) becomes ever-abiding (da’imi). And the naked arrival (wasl-i ‘uryan) gives out a ray.

> Pleasantly, to the lords of bliss, all is blissful
> To the lovers and the poor ones, whatever they gulp down
>
> Hani’an li-arbabi ’l-na‘im na‘imuha
> Wa li-’l-‘ashiqi ’l-miskini ma yanajarra‘u

[183] lit., that which is within the compass of imagination (makhut-i khiyal)

[184] imagined thing

[185] merely

[186] but no more, i.e., it doesn’t help in attaining *‘ainu ’l-yaqin* or *haqqu ’l-yaqin*

[187] Amritsari and Naushahi both say *‘iyn va haqq.* Amritsari note explains it. Aftabi translation says witnessed and firm (prottokhkho o drirho)

Idea 2: Dreams are unreliable

Question: Some ones may see, in dreams and mystic visions (waqi'at), as images and imaginations (mithal, khiyal) that one has become an emperor with many servants, door-guards etc. And other ones may see that one has become the pole (qutb), and the entire cosmos has turned its face towards one. On the other hand, in the world of wakefulness that is[188] outside ('alam-i yaqazat, afaqat), i.e., the world of witnessing (shahadat), none of these perfections are manifesting. These visions, are they true in any way or are totally baseless?

Answer: Those visions (ruwiyat) indeed have some taints of truth in them. Its clarification is that— those dreamers indeed possess the capability (ma'na) to become the emperor or the pole. However, this capability is weak (da'if), too weak to be manifested in the world of witnessing (shahadat).

So those[189] have no alternative but to follow either one of these two paths:

1. **Potency** By the grace of Allah, potency (quwwat) is created in them,[190] And those[191] grow potent enough to be manifested in the world of witnessing. And by the power of Allah, those[192] become the emperor or pole of the time (qutb-i waqt).

2. **Impotency** On the other hand, if those[193] fail to grow that potent, they are manifested in the imaginal world[194]. That imaginal manifestation (zuhur-i mithaliy) is the weakest form of manifestation (ad'af-i zuhurat). And it happens[195] in accordance with its potency.

The seekers on this path may see many mystic visions (waqi'ani), where they find themselves onto high stations, or receive the ranks of high level friends (arbab-i walayat). If those incidents are manifested in the witnessed world ('alam-i shahadat), it is indeed a fine felicity (dawlatiy ast 'azim). On the other hand, if they are not manifested,[196] and instead they stop as manifestations of images[197] (zuhur-i mithal) — it is valueless.

This is a dangerous trap. A weaver or a hair-cutter may see themselves as emperors in dreams. But they do not gain anything by that dream, instead they fall in the way of harm. Therefore, one may not rely on dreams. On the other hand, what is possible in the witnessed world, that is indeed his.

Sun's servant am I
So let me tell its story
Neither night, nor night-worshipper am I
Which dream or story of night can I say?

Cho golam-i aftab ham
Ham ze aftab goiym
Neh shabam, neh shab porostam
Keh hadith-i khvab goiym

[188] the world
[189] visions
[190] i.e., in those visions
[191] visions
[192] dreamers
[193] visions
[194] merely
[195] i.e., each individual vision is manifested
[196] there
[197] merely

3. Dreams in Naqshbandi tariqa

It is for that reason that the Naqshbandi masters do not give any value to mystic visions (waqi'at), and do not pay any importance to interpreting (i'tibar) the mystic visions of the saliks— it has no particular benefit. Its interpretation is that only that is valuable which is attained while awake.

The presence that is absence (hudur keh gha'ibat)[198] is valueless to them. It is for this reason that the forgetting (nisyan) of the ma sewa, in their cases, is ever-continuing (*da'imi*). And the presence of the absent (hudur-i ghaib) gets negated from their hearts at each moment.

Yes! Into whose beginning the end has been inserted, would these perfections be impossible for them? *Rabbana 'ghfirlana dhunubana wa israfana fi amrina, wa thabbit aqdamana wa 'nsurna 'ala 'l-qawmu 'k-kafirina. Wa 'l-salam.*

3.9 Maktub 2.59

To Khwaja Muhammad 'Abdullah, son of Khwaja Baqi bi-'llah

Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa. Delight to my eyes (qurratu 'l-'ainiy)! I have received the noble letter that you sent. You have written there, *By the grace of Hazrat Haqq swt, those displays of magic (shu'bada) that were being seen before have gone away. Nothing of that type remains. I aspire so that from the side of affirmation nothing comes to the hands. And all that I realize via intellect or understanding (ma'qul, mafhum) goes under the* la. And so on. You have also written that you are experiencing this meaning with imposition (beh takalluf). I,[199], hope that it would come without imposition (biy takalluf) as well.

What is understood is ma sewa

Trace of nobility (najabat-i athar)! All that which comes via intellect ('aql) or imagination (wahm), instead via witnessing or unveiling (shuhud, kashf), be they external or internal (afaqi, anfusi), all those are within the circle of ma sewa, otherness and they are types of fun and frolic. They are nothing else but captivation to games of magic (sha'ab-dha baziy).

For this captivation to set down (zawal-i iyn gereftariy), if it needs imposition (beh takalluf),[200] it is included within tariqat. And it is a type of knowledge of certainty ('ilmu 'l-yaqin). After then (Ba'da 'l-lataiya wa 'llatiy),[201] this felicity happens without any imposition (biy-takalluf). Or[202] from negation reaches the absence (intifa) of the ma sewa (az nafiy beh intafaiy ma sewa).[203] And at that point, the salik attains freedom from the narrowness (diq) of tariqat, goes out from the alley (kucheh) of knowledge, and realizes the felicity of fana. It is easy

[198] the temporary presence that stays for merely a moment and then gets immediately followed by absence

[199] the Mujaddid

[200] i.e., the salik need to make conscious efforts to put down the captivation

[201] the salik may progress up to a point where

[202] in other words

[203] I.e., it used to be that the salik had to make conscious efforts to negate, but now he has progressed to a more advanced level where there is a spontaneous absence of the ma sewa, or in simpler words, the salik finds the formerly hard-to-do negation way easier

to say these but very hard to reach. However, it is easy for him to whom Allah has made it easy.

Activities (kar va bar) connected with haqiqat, those come even farther ahead. Those come after crossing negation (nafiy), or instead after negating the station of affirmation (intifa-i maqam-i ithbat), even beyond *'ilm, 'ain*[204] that comes after.

Haqiqat is far above tariqat

Know that tariqat is valueless before *haqiqat*. And *ithbat* before *nafiy*. Because *nafiy* is connected to the contingent things (mumkinat) whereas *ithbat* is connected to the Necessary, *wajib, ta'ala*. In my gaze (nazr), *nafiy* comes as a drop when compared to *ithbat*.

When one attains the above-mentioned (nafiy va ithbat), one reaches the elect friendhood (walayat-i khassa). After attaining the elect friendhood (walayat-i khassa), there is either ascent or descent. However, for this *'uruj*, there must be *nuzul*.

Rabbana! Atmim lana nurana, wa 'gfir lana. Innaka 'ala kulli shay'in qadir[205]. *Al-salamu 'alaikum wa 'ala sa'iri mani 'ttaba'a 'l-huda, wa 'l-tazama mutaba'ata 'l-mustafa, 'alaihi 'l-salawatu wa 'l-salam.*

3.10 Maktub 2.60

To Muhammad Taqi

Shia

All praise is to Allah, and peace be onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa).

I attained the felicity of reading your letter. You have written about

1. correctness of the caliphate of the great truth-realizer (siddiq-i akbar), which has been established by the ijma of the masters of the first and the best generation
2. superiority of the four caliphs being in line with the sequence of their caliphates
3. keeping quiet on the fights between the companions

I am delighted on reading on the proofs you have received, and all the rest you have written. Holding such a belief on the Shia community is sufficient. And that belief is the same as the opinion of the mainstream Sunnis.

Sir! Discussion of imamat is merely a branch (furu'), not the trunk (asl) of the sharia. The necessary matters of the religion are those concerning articles of the faith (i'tiqad) and practice. These two sciences would provide surety for that knowledge. They are

1. the science of Kalam, and
2. the science of *fiqh*, jurisprudence

.

Leaving out the necessary matters, and instead taking up unnecessary matters, it is to spend your life in vain. It comes in the hadith, *A sign that he swt has turned*

[204] i.e., 'ilm, 'ain al-yaqin
[205] Q.Tahrim.8

his face away from a slave is that slave gets preoccupied in what does not concern the slave (‘Alamatu i‘radihi ta‘ala ‘ani ’l-‘abdi ’shtighaluhu bi ma la ya‘niyhi)).

If discussion about imamat were a necessary matter (daruriyat) in the religion and the trunk (asl) of the sharia — like what the Shias think — then Hazrat Haqq swt would have instructed on it within his own noble book (kitab-i majid-i khod). And he would have determined (ta‘ayyun) it, appointed a successor (istikhilaf), and selected an individual (tashkhis) as the caliph.

And Hazrat the envoy (paygambar) (‘alaihi ’l-salawatu wa ’l-taslimatu) would have instructed towards one unique person being the caliph. And he would have made one unique person the caliph by specification (tansis) and open declaration (tasrih).

However, when the book and the sunna do not give any any instruction on it, it is understood that the discussion of imamat is redundant (fudul) to the religion, not the trunk (usul) of the religion. It is only one who talk too much (fuduliy) who gets preoccupied in talking about redundant things.

Necessary: Creed Practice Sufism

Sharia has so many necessary matters in it that there is no time to discuss redundant matters.

1. Creed:

First, there is no alternative to rectifying one’s articles of faith (i‘tiqad). Those articles are related to the 1. person (dhat) 2. attributes (sifat) and 3. acts (af‘al) of the Necessary (jalla sultanahu). It should also be believed that the message that the rasul (salam) brought forth from the Haqq swt is also true.

This news has been communicated to us via a faithful (daruriyat) method and via narrations by numerous people (tawatir). And the news is on

1. mustering and resurrection (hashr, nashr)

2. torment (‘adhab) and merit in the last world that would be ever-continuing (thawab-i akhiriy va da’imi), and

3. all the rest that has been heard.[206]

We must believe that they are all true, and there is no way that these would not happen. If such a belief is not there, there would be no salvation.

2. Practice

Second, there is no alternative from taking up the rulings of the science of jurisprudence (ahkam-i fiqhiya). And there is no leeway from obeying the *fard, wajib, sunna, mustahab.* One must take heed of what the sharia considers as halal or haram. And cautiously respect the confines of that sharia. Only then one would attain success and salvation from the punishment of the last world.

3. Sufism

When the creed and practice would be rectified, the step of taking up a sufi tariqa would come up. And it is at that point that

[206] from the rasul

one may aspire to attain the perfections of the friendhood (kamalat-i walayat).

Discussing the matter of the imamate, when compared to the essential matters of the religion, is like things to throw away (matruh) on the street. In summary, when the opposing people have started to get extreme (ghuluw) on this matter, and badmouthing the companions of the best of men, I am compelled to write out a long preface against them. Because it is an essential matter of the religion to remove confusing matters from it. *Wa 'l-salam.*

3.11 Maktub 2.61

To friends of Mawlana Ahmad Barqi

Advice to friends of a khalifa

Bismi 'llahi 'l-rahmani 'l-rahim. After praising he swt, offering benedictions to the prophet, conveying the invitation hamd, salawat, tablighi 'l-dawati) I am offering solace to the late Mawlana Ahmad. For the Muslims of this age, the said Mawlana was a lighthouse (nishani) towards Allah and a mercy from him. O Allah! Do not deprive us from his[207] merits (thawab), and do not allow us to fall into jeopardy now that he is gone.

I am soliciting assistance from the friends for those who have left.[208] The sincere friends of the late Mawlana must help his children and family. Try so that his children receive education, and get decorated by the science of the sharia. *Is not beautiful conduct the return of beautiful conduct (Hal jaza-u 'l-ihsani illa 'l-ihsanu)?*[209]

Keep on respecting the way of practice (atwar, awda') of the late master, Allah give him mercy (marhum). Respect his states and times (ahwal, awqat).

Do not change (mara'at) the method (tariqa) of zikr, the circle (halqa) of zikr, and the practice of face-turning (tawajjuh). And observe (mar'i) every moment and state. Remain absorbed (mashgul) in the method of zikr and the circle (halqa).[210] That way there would be no deficit (qusur), and the friends would get into a meditative-state (jam'a), and get annihilated (faniy) into one another. It is only then that companionship would benefit. Previously, I wrote that by chance if the said late Mawlana went onto a journey, he should put Shaykh Hasan in his place. Destiny made this journey its intention.

Even now when I am looking at it again and again, I'm finding that Shaykh Hasan has been selected for this task. May none of the friends find it hard. Because it does not depend on our or their desire — instead it is imperative that we all obey. The tariqa of Shaykh Hasan relates more to the tariqa of the late Mawlana.[211] The nisbat the Mawlana received the last time he was here, Mawlana Hasan also received a share.

The other friends did not receive any significant portion of that[212] although they have received unveiling and witnessing (kushuf, shuhud), and have attained monism and unificationism (tawhid, ittihad). However, the above-mentioned felic-

[207] the late Mawlana's
[208] this world
[209] Q.Rahman.6
[210] of *muraqaba*, sit down meditation in a group
[211] Ahmad
[212] nisbat

ity is something else, and this business (karbar) is something else. They[213] refuse to buy these unveilings (kushuf) etc for even one grain of barley. Even more, they seek forgiveness from monism and unificationism (tawhid, ittihad).

Summary: The friends should not delay in putting Shaykh Hasan in the forefront (taqdim). And accept him as the head of the circle, and get immersed in their own tasks.

May brother Khwaja Wayis may explain it to the friends and instruct them to get immersed (mashgul) in the circle.[214] That way a desire would arise in the mind of Shaykh Hasan. In turn, Shaykh Hasan should keep a friendly relationship with those with the same pir (ham pir gan), and keep the brotherly love intact. And he should not leave out discussion of the books of jurisprudence (fiqh), spread the rules of the sharia, encourage the practice of illuminated sunna (sunnat-i saniya), and warn on deviations. He should not leave out the habit of crying before he swt with solicitousness (iltija), humility (tadarru‘) and lowliness (zariy).

The purpose would be so that the instigating soul (nafs-i ammara) may not take advantage of his[215] lordship (riyasat) and foremanhood (taqaddum) and cast him into ruin (muhlaka) or makes him bad (kharab) and disfigured (abtar).

And what he[216] should do is this: At all times, he should consider himself defective (qasir) and imperfect (naqis), and take care to proceed towards perfection (talib-i kamal). These two powerful enemies, nafs and satan, they are lying in wait. So let it not happen that they throw him away from the path, and make him hopeless and ruined (khatib, khasir).

The gist of my saying to you is this
You are a child and this house is gaudy

Hameh indiraj-i man beh to iyn ast
Keh to tifliy va khaneh rangin ast

India is far away from where you live. Only a single caravan comes and goes, and brings and takes news. Keep on writing on your states (ahwal). If you cannot come, at least do not forget to write.

Mian Shaykh Yusuf is close to us. He was here for a long time. He has taken in a lot of effusion (fawaiyd), and has realized (ittila‘) the reality of fana. Resolving to return, he went back home. He is a sincere (musta‘id) man and a true friend (sadiq al-ikhlas). Allah grants opportunities (Allahu subhanahu muwaffaqu).

Since you are far away, I am warning you. Take heed! You may consider being high-ranking (riyasat) as lethal poison, and always remain fearful and trembling (tarsan, larzan), lest you start enjoying the pleasure of being high-ranking, and as the result, get thrown into eternal damnation.

Rabbana ’ghfirlana dhunubana, wa israfana fi amrina, wa thabbit aqramana fi amrina, wa thabbat aqdamana, wa ’nsurna ‘ala ’l-qawmi ’l-kafirina.

[213] i.e., the saliks with the advanced level of dualism like Mawlana Ahmad or Hasan

[214] of *muraqaba*

[215] Shaykh Hasan’s

[216] Shaykh Hasan

3.12 Maktub 2.62

To Khan-i Khanan
All praise is to Allah, and peace be onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa). I am asking Hazrat Haqq swt for your outer and inner development (taraqqi).

Because your good and wholesomeness (khairiyat va salah) contains peacefulness and comfort (jam'iyat, rafahiyat) for a large community of Muslims. Therefore, praying for you is the same as praying for all of them.

May Allah (S) save you from that what is inappropriate for your state, in the measure of the reverence that the prince of the messengers possesses (*Sallamakumu 'l-lahu subhanahu 'an ma yaliqu bihalikum bihurmati 'l-sayyidi 'l-mursalina*). *'alaihi wa 'alaihim, wa 'ala ali kulli, mina 'l-salawati afdaluha wa mina 'l-taslimati akmaluha.* I am well-aware that you harbor a complete and perfect love (mahabbat), discipleship (iradat)[217] and sincerity (ikhlas) towards the masters of the sublime Naqshbandi tariqa (qaddasa 'llahu ta'ala asrarhum). And it is due to that that I am giving you this inconvenience.

Keep Naqshbandi tariqa pure

Honored sir (makhduma mukarrama)! In this country, the followers of this sublime silsila number only a few. Since newly-begun practices (bid'at) have spread, the people of this country have little connection with the masters of this tariqa, who strictly follow the sunna. As a result, many belonging to this tariqa, due to defective sights (qusur-i nazr) have brought in many newly-begun (bid'at) practices into this tariqa. And trying to attract the common people by that addition newly begun practices ('alaqa-i irtikab-i bid'at). They understand it as perfecting (takmil) the tariqa.

No! Never! Instead, they are destroying and ruining (takhrib, tadi'iy) this sublime tariqa. They have failed to reach the reality of the method (mu'amala) of the masters of this tariqa. May Allah guide them towards the straight path (Hadanahumu 'llahu subhanahu sawa'a 'l-sirat).

Since people (ahl) of this sublime silsila are so few, the disciples and lovers (murid, muhibb) of this silsila must necessarily assist (imdad, i'anat) the caliphs of these masters, and help its caliphs and seekers. Since man is social by his innate nature (madaniy al-tab'). And every one turns towards one's own people for comfort and ease. As Allah has said, *O rasul! Allah and your followers are enough for you (Ya ayyiha 'l-nabiyyi! Hasbuka 'llahu wa mani 'ttaba'aka mina 'l-mu'minina*[218]*).*

Help the sufis with money

When Allah has given the believers right (dakhl) in the problems (kifayat-i muhimmat) of the best of men, the rasul, what can be said of the others?

Most of the wealthy men of this think that dervishes don't need much money—actually, it is not like that. Never! Need is integral (dhati) to man, instead integral to all contingent beings (mumkinat), instead beauty (khubiy) of man lies in his need.

[217] i.e., you yourself are a Naqshbandi disciple

[218] Q.Anfal.

His triflingness (dhull) and slaveness (bandegi) is created in this way. Because tomorrow, if need goes away from man, fearlessness (istighna) would be created in him, and his sin and oppression would exceed any limit, and he would do nothing else but disobeying. As Allah said, *Verily man exceeds the limits, when he sees himself as self-sufficient*Inna 'l-insana layatgha. An ra'ahu 'staghna[219]Q.'Alaq.6-7)

Gist of the matter: *The fakirs are free from the captivation of the ma sewa. That is why they put their need for the occasions (sabab)*[220] *onto the maker of the occasions (musabbib al-asbab). And they recognize the worldly felicity to be coming from the table-spread of blissful gifts from he swt (khwan-i ni'amat). And they hold he swt to be the true giver and denier (mu'ta, mani').*

Occasions

They[221] bring in the occasions in-between. Because there is wisdom in this bringing-in. And also those[222] are needed to make things wholesome (wasta'-i hikam va masalih). The fakirs also hold that beauty and ugliness stem from the occasions.

As a result, these masters show gratefulness and complaints (shukr, shekayat) to those occasions, and recognize good or bad (nik, bad) from that those[223] apparently. Because if those occasions have no place (dakhil), this false business (karkhaneh-i batil) is ruined. O our nurturer! You have not created this in vain. (Rabbana! Ma khalaqta hadha batila).[224]

Nobility of Mir Muhammad Nu'man

My esteemed brother Mir Muhammad Nu'man is the asylum of the noble ones (sayadat-panah), and is aware of realities and esoteric ideas (haqa'iq va ma'arif-i agah). He is like a spoil of war for that region. And his dua and face-turnings are touchstones. I guess that your felicity stands by effusion and blessing of his face-turnings. I am finding him as your helper in both presence and absence.

It was over a year ago that he wrote me secretly on the matter of your beauties (khubiyha). And he communicated on the love and sincerity (mahabbat, ikhlas) that you have for me. He also wrote that the governorship (subedariy) of this area was put on someone else. This is the time of faceturning (tawajjuh) and assistance.

While reading the letter, I focused onto you, and found you receiving high honor (rafi' al-qadr). Right at that time, someone was going to you. In answer, I wrote that I am finding Khan-i Khanan as possessing high ranks. The rest of the matters are with Allah (Wa 'l-amru 'indallahi subhanahu).

3.13 Maktub 2.63

To Nur Muhammad Ambali

Bismi 'llahi 'l-Rahman al-Rahim. Let me offer praise to he swt, benediction to the blessed prophet and convey invitation to he

[219](
[220]i.e., worldly intermediaries
[221]these fakirs
[222]occasions
[223]occasions
[224]Q

swt (*hamd, salawat, tablighi 'l-da'wat*). I am delighted to receive your noble letter that you have sent out of your generosity via my noble brother. You have asked me this.

Second pir

Question: When the shaykh is alive, is it permissible that the seeker goes to a second pir to seek the Haqq (JA)?

Answer: You may know that the object of seeking (maqsud) is the Haqq (S), and the pir is merely the connector (wasila) to arrive onto the holy person (wusul-i janab-i quddus) of Haqq *ta'ala*. Therefore, if a seeker sees his own guidance (rushd) with a second pir, and his heart (dil) finds union (jam'a) with the Haqq (S) in that second pir's companionship, it is allowed that while the first pir is alive, and even without his permission, the seeker goes to that second pir, and gets guidance (rushd) from him. However, the seeker should not speak ill of (inkar) the first pir, and still remember well of him.

Since there is nothing but outer rules and habits (rasm, 'adat) in today's pir-muridi system, it may be needed.[225] Most of the pirs of this age have no news of their own selves (khod), and are unable to distinguish between faith and faithlessness (iman, kufr). How can they have any news on he (jalla shanuhu)? Or any knowledge on the path towards which they can point the disciple?

Fetus in the womb, himself is unaware
What news does he have on how things are, or what things are?

Ageh az khvavishtan chunist janin
Ki khabr darad az chunan va chenin

Woe to the disciple who sits idle putting his faith on such a pir, and refuses to go to a second pir, and as a result, fails to learn the path to he swt (jalla shanuhu). This is a satanic deception that appeared as the life of a imperfect pir, and has kept the seeker away from Haqq (S).. Therefore, wherever the seeker finds guidance (rushd), and peace of heart (jam'iyat-i dil), he may go there immediately, and seek the refuge of he swt from satanic instigations (waswas-i shaytani).

3.14 Maktub 2.64

To Muhammad Mu'min, the son of Khwaja 'Ali Khan

Bismi 'llahir 'l-rahmani 'l-rahim. May Allah save you from that what is inappropriate for you (*Sallamahumu 'l-lahu subhanahu 'an ma yaliqu bihalikum*).

Think positive

Hadith: *World is a prison for the believer (Al-dunya sijnu 'l-mu'mini).*[226] When this world is a prison for the believer, he feels[227] here as in a prison. Therefore, refuse to let your heart turn narrow (dil tangi nabashad) when situations turn,[228] or get taken over

[225] i.e., going to a second pir

[226] hadith

[227] pain

[228] bad

(dil gir nabashad), when your hope is not fulfilled. *So verily there is ease with hardship, verily there is ease with hardship (*Fainna ma'a 'l-'usri yusra, inna ma'a 'l-'usri yusra*)*[229]. Therefore, as Allah said, with one instance of narrowness (tangi), there are two instances of spaciousness (farakhi). Here he swt meant 1. the instance of spaciousness of this world and 2. the last world.

To the generous lord
no task is hard

Ba kariman
karha dushvar nist

PS Beloved Mir Sayyid 'Abdul Baqi will inform you verbally on the rest of what is happening here. Remembering your generosity, he is going there to meet you. *Wa 'l-salam.*

3.15 Maktub 2.65

To Mawlana Muhammad Hashim Khadim
Bismillahi 'l-rahmani 'l-rahim. Let me offer praise to he swt, benediction to the blessed prophet and convey invitation to he swt (*hamd, salawat, tablighi 'l-da'wat*).

For such a long time, you have not written me any good news on the states of your inner realm (ahwal-i batin-i khod) that brought me pleasure. This world and all the matters of this world are 'devoid of benefit (lata'il).' This world and all that are in it are not so precious that one gives up the thought of the states of the last world for it, and instead gets occupied in this meaningless pursuit.

Yes! Your intention indeed may be honest but still have you not heard this hadith, *Good deeds of the common pious are like the sins of the near ones (*Hasanatu 'l-abrari sayyi'atu 'l-muqarribina*)?*[230]

Anyway, always remain mindful of the states of the inner realm (mutawajjuh-i ahwal-i batin). Recognize the *tufayliy* as needed (daruriy) but take 'the needed things only in the needed measure (Al-daruratu tuqaddiru bi-qadriha).'*Li-'llahi subhanahu 'l-hamdu wa 'l-minnatu.*

Although the fakirs here have no known income, still, by the grace of he swt, they are getting by without any strain or effort (biy-sa'i, biy-koshesh) instead easily and leisurely (befaraghat, wus'at). What is coming in is more that what is needed. The new day and the new income is favorable to us. The rest of the matters in this area deserve praising he swt.

A few months ago, plague (waba) returned. He whose death came, he died. Now it has gone away. *Subhanahu 'llahu 'l-hamdu wa 'l-minnatu li-jami'i 'l-nama'i. Wa 'l-salamu.*

3.16 Maktub 2.66

To Khan-i Khanan, in Arabic
Bismi 'llahi 'l-rahmani 'l-rahim. All praise is to Allah, and peace be onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa).

[229] Q

[230] hadith

Repentance and return (inabat)

When this valuable life has been spent in disobedience, bad deeds, errors and meaningless works (ma'asiy, dhallat, taqsirat, hafawat), then it is better to talk about repentance and returning to he swt (tawba, inabat), and to converse on abstinence and piety (wara', taqwa). As Allah swt says,

1. *And repent and return to Allah altogether. O faithful! That way, you would be successfull (Wa tubu ila 'llahi jami'an ayyuha 'l-mu'minuna, la'allakum tuflihun).*[231]

2. *O those who believe! Return to Allah with a firm repentance. Return with purity. He would forgive your sins. And he would grant you paradise on whose bottom rivers flow. (Iyya ayyuha 'llazina amanu! Tubu ila 'llahi tawbatan nasuhan, 'asa rabbukum. an yukaffira 'ankum sayyi'atikum, wa yadkhilakum jannatin tajri min tahtiha 'l-anhar'u).*[232]

3. *And reject the manifest sins, and the nonmanifest sins as well (Wa dharu zahira 'l-ithmi, wa batinahu).*[233] Therefore, to make tawba from sins is wajib. Instead, "personally obligatory (fard-i 'ain)" for everyone. That someone from mankind is unneedy cannot even be imagined, since even the prophets are not unneedy of tawba. (Lam yastaghnu 'ani 'l-tawbata)

4. The final prophet, prince of the messengers (khatmu 'l-nabiyyin, sayyidu 'l-anbiya) (slm) has said, *Verily my heart darkens, and verily I seek forgiveness from Allah, in day and night, seventy times.*[234] *(Innahu layughanu 'ala qalbiy. Wa inni la-'staghfiry 'llaha fi 'l-yawmi wa 'l-lailatin sab'ina marratan).*[235]

Expiation for sins against Allah Therefore, if the sins are connected to the rights of Allah (haqqu 'llah) (ta'ala), but not to the violation of human beings and their rights (mazalimi 'l-'ibadi wa huquqihim), one must repent (tawba) from them by regret (al-nadam), seeking of forgiveness (al-istighfar), cries of wistfulness (al-tahassur), and giving excuses (i'tidhar) to Allah ('azza wa jalla) etc., e.g., fornication or adultery (al-zina), drinking wine (shurbi 'l-khamri), listening to musical instruments (sama'i 'l-malahiy), leering at foreign women (al-nazari ila ghairi mahramin), touching the scripture without ablution (massi 'l-mus-hafi bighayri wudi'in), deviant articles of faith (i'tiqadi bid'atin), etc. Take note! If an obligatory (fard) act is left out, in the time of repentance, there is no alternative but to discharge that duty.

Expiation for sins against man On the other hand, if the sins happen because the sinner oppressed someone, then its tawba is to make restitution of the thing taken by repression. Or it is to make it halal from him.[236] Or to treat him beautifully (ihsan),

[231] Q
[232] Q.Tahrim.8
[233] Q.An'am.12
[234] i.e., numerous times
[235] hadith
[236] i.e., by paying a fair and mutually agreed upon compensation to him, when it is impossible to re-

or to make dua for him. In case that the owner of that property or good name has died, then you mnay make seek forgiveness for his departed soul, or treat him beautifully (ihsan).[237] Or make restitution for that property to his children or heirs. You are to make tawba by doing these. If his heirs are not found, then the amount of his property or damage should be given to the poor in the intention for that owner, or in his name who have given pain without any justification.

5. Hazrat ‘Ali (karama ’llahu wajjahu) narrated, *I have heard Hazrat Abubakr to say, and he is indeed a truthful man, that the rasul said,* If a devotee does any sin, and then he stands, and does ablution and salat, and seeks forgiveness from Allah for that sin then it gets incumbent on Allah that Allah forgives that sinner. Because Allah has said, *He who does a bad deed and then seeks forgiveness from Allah (ta‘ala), he would find Allah (ta‘ala) as forgiving and merciful (ghafuru ’l-rahim).*

6. Rasul (SLM) said, *If one does a sinful act, and then feels remorse, then that remorse become its expiation (kaffara).*

7. Rasul (SLM) said, when man says, *O God (khoda)! I am seeking forgiveness from you, and I am returning to you, then repeats that sinful act for the second time, and says the same thing again, and then repeats these for the third time, then his fourth seeking of forgiveness would be written up as a major sin*

8. Rasul (SLM) said,*Procrastinators are ruined.* i.e., those who say that they would make repentance (tawba) soon, but does not do it.

9. Hazrat Luqman made a last testament to his son, *Son! Don’t delay your tawba until tomorrow. Because death could come to you all on a sudden.*

10. Imam Mujahid said, *He who does not make tawba in the morning and in the evening, he is included among the oppressors (zalimun).*

11. Imam ‘Abdullah ibn Mubarak said, *To return haram property worth even a penny is better than giving a hundred pennies in charity*

12. Some said, *To return six mithqal of silver is better to Allah than six hundred accepted Hajj*

Dua: O our lord! We have oppressed our nafses. And unless you forgive us and show us mercy, we would be included among the ruined (Rabbana zalamna anfusana wa in

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turn it. Here let me quote this story from the life of Mujaddidi saint ‘Abdus-salam. His mosque community was overflowing. So they wanted to buy the property of his next door Hindu neighbor and expand the mosque building, but he refused to sell. Once some one suggested, *Let us the people of the neighborhood get together, and take over that Hindu’s land by force. But let us not be unfair, instead give him a good amount as the fair price.* But the sufi saint refused. He said, *Sharia requires that these transactions are voluntary. If you forcibly take over a property, even if you pay a fair compensation, still it is theft. C.f. Sufi Golam Muhiuddin,* Sublus Salam*, Dhaka: Narinda Khanqa-i Mujaddidi*

[237] by saying good things about him

lam yagfirlana wa tarhamna lanakunanna mina 'l-khasirina)![238]

13. Rasul said that Allah said, *O my slaves, Observe that what I have made obligatory (fard), you would be the best worshipper. And abstain from that what I have forbidden, and you would be the best abstainer. And remain content with what I have provided (rizq) you, you would be the richest*

14. Rasul said to Hazrat Abu Huraira rad), *Be abstinent, and you would be the best worshipper (Kun wari'an takun a'bada 'l-nasi).*

15 Hazrat Hasan Basri said, *A single particle (dharra) of abstinence is better than a hundred measure (mithqal) of salat and fast.*

16. Tomorrow those who would sit with Allah would be the abstinent and renunciant (wara'i, zuhdi).

17. Allah swt sent Hazrat Moses *wahy, There is nothing as effective as abstinence that beings one near me.*

18. Ten practices Ulama of the knowledge of Allah (swt), many of them said, *No abstinence is conmplete until he makes ten practices obligatory for himself. They are:*

1. Preserve your tongue from back-biting (ghibat)
2. Refrain from holding a bad opinion on anyone
3. Be saved from calling anyone bad names
4. Lower your eyes from the haram
5. Speak the truth
6. Learn of the blessings of Allah onto oneself
7. Spend one's own wealth on the honest path
8. Not to desire highness or vanity onto oneself
9. Preserve the salat
10. Remain firmly within the Sunni congregation.

Dua: O our nurturer! Fill up our light fully, and forgive our sins. Verily you are all-powerful (Rabbana! Atmim lana nurana. Wa 'gfirlana. Innaka 'ala kulli shay'in qadir).

Noble sir (Makhduma mukarrama)! If repentance from all sins is attained, and abstinence from all haram and questionable things is realized, it would be a magnificent bliss and a magnanimous felicity (ni'matiy-st 'uzma, dawlatiy-st quswa). Else repentance from a few sins and abstinence from a few haram things would be enough. Maybe its baraka and light would penetrate others and grant the opportunity (tawfiq) to make tawba from and abstain from all haram and forbidden things. If you cannot obtain all of it, you do not need to reject all of it either. Dua: *Allahumma! Waffiqna li-mardatika, wa thabbitna 'ala dinika, wa 'ala ta'atika, bisadaqati sayyidi 'l-mursalina wa qa'idi 'l-ghurri 'l-muhajjilina. 'alaihi wa*

[238] Q.Al-A'raf.23

‘alaihim, wa ‘ala ali kullin mina ’l-salawati ’l-afdaluha wa mina ’l-taslimati akmaluha.

3.17 Maktub 2.67

To Khan-i Jahan

Bismillahi ’l-Rahmani ’l-Rahim. All praise is to Allah, and peace be onto his elect devotees (Alhamdu li-’llahi wa salamun ‘ala ‘ibadihi ’lladhina ’stafa

The noble letter (sahifa’i sharif) that you have sent out of your great generosity and blessed focus (karam, iltifat) has reached me. *Al-hamdu li-’llahi sub-hanahu* This is the age when people are very suspicious. wealthy and felicitous men really suspect.[239] And you are a wealthy and felicitous man. And you have no relationship with the poor fakirs. Still, keeping in line with the civility that comes from your high birth and upbringing, you have shown a tremendous level of politeness and trust in them. It is indeed a magnificent bliss that multiple relationships (ta‘alluqat-i shatta)[240] has not been barriers against you attaining that felicity. And a focus that is dispersed (tawajjuhat-i paragandeh)[241] have not kept you away from loving them. You should be grateful for this grant. And you should remain hopeful. Because the rasul said, *He is with them whom he loves (Al-mar’u ma‘a man ahabba).*[242]

[239] the men of Allah

[240] with many things of this world, instead of a single-minded focus om he swt

[241] onto many different things

[242] hadith

Articles of belief of Sunni congregation

O trace of felicity and nobility (sa‘adat va najabat-i athar)! For every man, there is no alternative but to rectify his creed (tashih-i i‘tiqad) according to the decisions of the the sect of salvation (firqa’i naziya), which is the mainstream Sunni congregation (ahl-i sunna wa ’l-jama‘at), *ridwanullahi ta‘ala ‘alaihim ajma’in.* And that is the largest congregation (sawad-i a‘zam) having the largest number of followers. Only then that his success and salvation in the last world (falah, najat-i ukhriy) could be conceived. Because filthy beliefs (khubth-i i‘tiqad) that are contrary to the beliefs of the mainstream Sunni congregation are lethal poison that would take one to endless death and eternal damnation (mawt-i abadiy, adhab-i sarmadi). If there is negligence in the practice, there is still hope for forgiveness. On the other hand, negligence is creed (i‘tiqad) has no room for forgiveness. Verily, Allah would not forgive one who makes a partner of him, except for this one, he would forgive anyone he wills (Inna ’llaha la yaghfiru an yushraka bihi wa yaghfiru ma duna dhalika li-man yasha’u).[243] I am now describing the aqida of the Sunni community in brief. It is necessary to rectify your own articles of belief (mu‘taqadat) according to it. And it should be prayed to Hazrat Haqq swt humbly (betadarru‘, zariy) so that he keeps you standing steadfast (istiqamat) on this felicity.

[243] Quran

1. Existence

Know that Allah (ta‘ala) is existent by his own ancient (qadim) dhat. On the other hand, the rest of the things exist by his (swt) existence-giving (iyjad). And they have come from nonexistence into existence (az ‘adam bewujud) via his act of creation (takhliq). Therefore, he swt is ancient and beginningless (qadim, azaliy). On the other hand, the things are newly arrived and have appeared newly (hadith, nu-padid).

Whatever that is ancient and beginningless (qadim, azaliy) is ever-abiding and endless (baqi, abadiy). On the other hand, that which is newly arrived and have come new (hadith, nu-amadeh) is on the path of being annihilated and destroyed (faniy, mustahlik), i.e., it is always facing the prospect of getting set down (sharaf-i zawal).

2. Uniqueness

He swt is unique (yeganeh). And he has no partner (sharik), in the necessaryness of existence (wujub-i wujud) nor in having the right to be worshipped (istihaqq-i ‘ibadat). Except for him, none is fit for necessaryness and existentness (wujub, wujud). And none deserves or has the right to be worshipped (nashayad, istihaqq-i ‘ibadat).

3. Perfection

He swt has all the perfect attributes (sifat-i kamila). He has some attributes that are ancient (qadim) and beginningless (ajall), i.e., 1. livingness (hayat), 2. knowingness (‘ilm), 3. power (qudrat), 4. desiringness (iradat), 5. hearingness (sama‘), 6. seeingness (basr), 7. speakingness (kalam), 8. engenderingness (takwin). These attributes are ancient and beginningless (qadim, ajall). And they abide (qa’im) with the holy person (hazrat-i dhat) swt.

All the dishonest and imperfect attributes are disengaged from his dhat (swt). Yes, his attributes indeed suspend from newly-arrived things, but that has failed to create any change in the ancientness of his attributes (ta‘alluqat-i hawadith dar qidm-i sifat kh-l-l nakonad). And in the same way, the newly-arrivedness of the suspended things (huduth-i muta‘alliq) is not a barrier to their beginninglessness (mani‘-i azaliyat).

Faylasufs due to their stupidity and Mutazilas due to their blindness — they have put the newly-arrivedness of the suspended things (huduth-i muta‘allaq) onto the one who suspends (muta‘alliq).[244] And they negate the attributes of perfection (sifat-i kamilah). As the result, they do not believe that he swt knows the particulars (juz’iyat) as that necessitates change (taghayyur).[245] And that change would be a sign of the newly-arrivedness.[246] They do not know that the attributes are beginningless (azaliy). And the suspensions via which the newly-arrived-things suspend from the attributes, they are those suspensions are new instead.

4. Freedom from imperfection

All the imperfect attributes are negated from his holy person. And he is disengaged (munazzuh) from the attributes and inseparable things of matters, bodies and accidents (sifat, lawazim-i jawahir, ajsam,

[244] i.e., he swt
[245] within he swt’s knowledge
[246] of that knowledge

a‘rad). There[247] there is no room for any time, place or direction (zaman, makan. jihat) as they all are his creation.

People without knowledge (biy-khabr)[248] say that he is above the ‘arsh, and the upwards direction. Now ‘arsh and everything else are created things and newly arrived things and created things (hadith, makhluq). What power does a created thing or a newly arrived thing (hadith, makhluq) has that it can be the home of the ancient creator (makan-i khaliq-i qadim) and be its (muqarrar)? It is only this that the ‘arsh is the noblest in the creation, and its brightness and cleanliness (nuraniyat, safa) is more than all the contingent things.

Therefore, it is like a mirror onto which the magnificence and highness of the creator has been manifested (zuhur-i ‘azamat-i kibriya’i khaliq). It is due to this manifestation that it is called the *‘arsh*, throne of Allah. Else, the ‘arsh and everything else are equal in their relationship to he swt, as they are all created things (makhluq). The sole difference is that the ‘arsh has the “receptivity to be his mirror (qabiliyat-i namayandgi)” while all other things don’t.

If a person’s form (surat) is seen within a mirror, it can’t be said that that person is within the mirror. Instead, it is that that person has the same relationship with the mirror that the mirror has with the other things that are in front it. It is only that that there is a difference in their receptivities (qabuliyat). The mirror has received the form of that person while others lack that receeptivity.

5. Not a body

He swt is neither a body nor bodily (jism, jismani nist). Neither is he matter nor accident (jawhar, ‘ard). Neither is he limited (mahdud) nor one who has arrived in the extreme end (mutanahi). Neither is he long nor broad (ta’il, ‘arid). Neither is he tall nor short (daraz, kutah). Neither is he wide, nor narrow (pahn, tang), instead he is wide (wasi‘) but not with such a wideness that comes into our understanding (fahm). He is all-encompassing (muhit) but not with such an encompassment that we can perceive (mudrak). He is near (qarib) but not with such nearness that we can comprehend (muta‘aqqil). He is with us (ba ma) but not with such an withness (ma‘iyat) that we know about (muta‘arrif). We believe that he is wide, all-encompassing, near and with us (wasi‘, muhit, qarib, ba ma). However, we do not know the how (kaifiyat) these attributes are. And if we interpret these as we understand these terms, it would wrong as it would be stepping within the sect of the corporealists (madh-hab-i mujassima).

6.Non-unification

He swt is not unified (muttahid) with anything. Neither is anything unified with him. And he swt does not incarnate (hulul) into anything. Neither is anything incarnated (hal) into him. To be a part or a frac-

[247] i.e, there in the holy person of he swt

[248] i.e., the modern day pseudo-salafis. And this does not apply to the incident when the rasul (SLM) pointed to the heavens when an old woman asked him where Allah is. Because it’s the habit of men of he swt to speak to each individual in accordance to his receptivity. Wahhabis misinterpret and twist that hadith to mean that Allah is a body—they are wrong. If the rasul were speaking to people with knowledge, he would have day explained it deeper.

tion (taba"ud, tajazziy) of anything is impossible (muhal) for his holy person swt (janab-i quddus). And for something else to be mixed or dissolved (tarkib, tahlil) into that hazrat is forbidden (mamnu'). There is none who is like (mithl) or equal (kufuw) unto him. He has neither any wife nor any children. His person and attributes (dhat, sifat) are unqualified (biychun, biycheguneh). And without any image or specimen (biy-shabh, namuneh). We only know that much that he "is (hast)". And he is qualified (muttasif) in the way that he has praised himself. However, he swt is disengaged from and rises above (munazzah, muta'ala) whatever from that[249] comes in our understanding and perception (fahm, idrak). It has been said before: *Sight may not perceive him (La tudrikuhu 'l-absar).*[250] [251].

Those who see far into court of Alast
Say *he is (hast)* and do not step forward

Durbinan-i bargah-i Alast
bish az iyn pai nabardehand keh hast

You may know that the names of Allah are *tawfiqi*. I.e., subject (mawfiq) to listening from the master of the the sharia. Only that name can be applied to him swt that has been applied to Hazrat Haqq swt in the sharia. And vice versa, that what has not been applied may not be applied to him swt, even if that name is perfectly meaningful. Therefore, he can be called *jawad*, donor as it comes in the sharia, but not *sakhi*, giver as it does not.

7. Speech

Quran is the speech of God (khoda) (JS), which has been clothed with the attire of letters (harf) and sound (sawt), and sent down onto our message-bearer (SLM). And with this, he has given us instruction and prohibitions. We express what we want to say by the implements of the pen and the tongue clothing them in letters and sounds. And we bring forth our hidden intentions in the open courtyard ('arsa). In that same way, Hazrat Haqq swt has clothed his own speech in the attire of letters and sounds without the intermediation of pen and tongue by the perfection of his own power. And sent it to his own devotees. And in the same way, he swt has revealed his hidden positive commands and prohibitions (awamir, nawahi) via those letters and sounds. And brought them as resplendent onto the podium of public announcement (minassa-i zuhur jalwa dadeh). Therefore, both of those two types of speech are the speech of Haqq swt. I.e., both his hidden and verbal sayings (kalam-i nafsiy, lafziy), both of these sayings can be said to be the sayings of Haqq swt. It is in the same way that both our hidden sayings and sayings that are spoken out, both are our ideas. It is not that the first one, i.e., ideas in the mind are the true speech (kalam-i nafsiy) whereas the second one, i.e., the ideas that are spoken out are merely metaphorical speech. Negating the spoken out saying (kalam-i lafzi) of Haqq, and saying that it

[249] qualification

[250] Q

[251] It seems that the Mujaddid is pointing out that *ittihad* is the same as *hulul*

is not the word of Haqq — it is infidelity (kufr).

Likewise, the books and pages (kutub, suhuf) that were revealed to the earlier prophets are also the speech of Allah, And whatever that is in the Quran and in those books and pages are also the rules of God (ahkam-i khodawand) (JS). He has prescribed them to his devotees in accordance to each age (muwafiq har waqt).

8. Vision

It is indeed true that the faithful would see Hazrat Haqq swt in paradise without direction (biy-jihat), without being face-to-face (biy-muqabila), without how (biy-kayf), without circumscribing (biy-ihata). We bring faith into this last-worldly vision, but we refuse to get preoccupied into its howness (kayfiyat). Since the vision of he swt is howless (biy-chun), in this lifetime, its reality would not appear to the people of how.Except belief in it, nothing would come to their lot.

Woe to the faylasufs, the Mu'tazilas, and all other deviant sects, who due to deprivation (hirman) and blindness, deny the last-worldly vision. And compare the absent (gha'ib) with the witnessed (shahid). Even that they fail to get ennobled with the felicity of having faith in this.[252]

9. Acts

In the way that he swt is the creator (khaliq) of man, in that same way, he is also the creator of their acts (af'al), for both good and bad acts. All these[253] happen by his predestination (taqdir-i uw). However, he swt is pleased by good acts but displeased by bad acts. Although they both take place by his swt desire (iradat) and will (mashiyyat). You may know that to relate only the bad acts onto him is lack of adab with he swt. So such relation may not be given, and it is improper to say that he swt is the creator of badness. Instead, what should be said is that he is the creator of both good and bad. It is in the same way that he should be described as the creator of both good and bad, not as the creator of feces or pig, alone. It should be said that way to preserve his honor. Since the Mutazilas believe in two creators, they propose that man is the creator of his own action. And relegate the goodness or badness of acts onto man although both the sharia and knowledge denies them. Take note! the ulama of the people of truth grant the power (qudrat) of man a right in man's acts. And they establish acquisition (kasb).[254] Because there is a distinct difference between the tremors of a Parkinson sufferer and volitional shaking of a healthy man. Human acquisition (iktisab) has no right in the tremor of a sick man. On the other hand, man has a right in the action when he shakes his hand by his own volition. It is due to this difference that man would be subject to being taken on (mu'akhadha).[255] And he would face merit or torture.

Most people hesitate on the matter of power and free choice (qudrat, ikhtiyar) of man. They conceive man as unable and incapable (madtur, 'ajiz) as they have failed

[252] vision

[253] acts

[254] I.e., the ulama say that man acquires the acts that are created by Haqq swt

[255] on the day of judgment

to realize the true meaning of the saying of the ulama. To establish man's power and and free choice in man does not mean that man can do whatever he wants. Or he can keep himself away from doing things that he does not want to do. Because that would be far from the idea that man is the slave. Instead, it means that man has been given the ability to do what he has been prescribed (mukallaf) with. E.g., the five times salat—he can discharge its duty. Also he is able to pay the one-fortieth part zakat. He is capable of fasting for one month within the twelve months. And he is able to perform hajj only once in the lifetime, even that id he has travel money and transport. The rest of rules of the sharia should be interpreted as such. Due to the perfection of his mercy, Hazrat swt has granted (ri'ayat) easiness and lack of hardship (suhulat, asaniy) in those considering the weakness and inability of man. Allah swt said, *Allah desires ease for you, and he does not desire hardship onto you (Yuridu 'llahu bikumu 'l-yusra, wa la yuridu bikumu 'l-'usra).*[256] I.e., God (khoda) swt does want ease on you, and does not want to make it hard onto you. Morever, he swt has said, *Allah wants to make it easy on you, and he has created man as weaklings (Yuridu 'llahu anna yukhaffifa 'ankum, wa khuliq 'l-insanu da'ifan).*[257] I.e., the desire of God (khoda) swt is that he makes the duties that are hard easy for you. Because man has been created as weaklings. And so he lacks the patience to keep away from things he desires. And is unable to bear the hard responsibilities.

[256]Quran.Baqara.185

[257]Q.Nisa.28

10. Prophets

Nabis (anbiya) have been sent by Haqq JS to the creation, so that they may invite the creation to him JS, and bring them back from misguidance (dall) to the path. Whoever accepts their invitation, the nabis give those accepting ones the good news of paradise. And vice versa, whoever rejects their invitation, the nabis threaten them with the punishment of hell. All that the nabis spread from Haqq JA, and notify, all that is true — there is no taint of inaccuracy in their truth.

The final prophet Muhammad the rasul of Allah SLM, his religion (din) abrogates all previous religions. His book is better than all previous books. There is none who would abrogate his sharia — instead it would stand until resurrection. When Jesus would come down,[258] he would practice according to the Muhammadan sharia. And remain within the fellowship of the Muhammadan ummat.

11. Resurrection

Whatever news that he (SLM) has given on the states of the last world, all that is true. E.g., torture in the grave, the constriction in there, the questioning by the recorder of good deeds and bad deeds (munkar, nakir) in there, the annihilation of the world (fana-i 'alam), the piercing of the heavens (inshiqaq-i samawat), the scattering of the stars (intishar-i kawakib), rising of the land and the mountains and they getting broken into pieces (bardashtan-i zamin, koh-ha pareh pareh shadan), the day of mustering and resurrection (hashr, nashr), return of

[258]in his second coming

the spirits into the bodies, the earthquake of the hour (zilzilat-i sa'at), the fright of the day of resurrection (hawl-i qiyamat), the accounting of the deeds, the witness-giving of the bodily parts for the deeds that they did, each person's record of good deeds being flown onto the right hand, and the record of the bad deeds onto the left hand, and the weighing of the good and bad deeds in the scale to measure which one among the sides of the good deeds or bad deeds is more and which one is less. If the side of the good deeds is heavier, it is the evidence of salvation. On the other hand, if it is lighter, it is evidence of harm. However, the heaviness or lightness of the sides are the opposite of the earthly balance. There if the side of the balance rises higher, it is the sign of it being heavier. On the other hand, if it goes down lower, it is lighter.

12. Intercession

It is established that first is the intercession (shafa'at) of the prophets (AS), and second is the intercession of the pious ones, by permission of the owner of the day of resurrection (maliki yawmi 'l-din).[259] The rasul (SLM) said, *My intercession would be there for the ones in my ummat with major sins (Shafa'ati li-ahli 'l-kaba'ir min ummati).*[260]

13. Bridge

Bridge (sirat) would be located on the surface of the hell. Believers would cross it and go to paradise whereas the infidels would misstep and fall into hell. It is indeed true and established (haqq, thabit).

[259] Q.Fatiha.3

[260] hadith

14. Paradise and hell

Paradise has been built for giving bliss to the faithful (tan'im-i mu'minan) whereas hell for torturing the faithless (ta'dhib-i kafiran). Both are the creation of Allah — they would remain for eternity and would never come to an end. After the accounting is done, the faithful would enter paradise— they would remain there forever, they would never be thrown out. In the same way, the infidels would go to hell, they would remain there forever and suffer torture for eternity. Their torture would never be lessened. As Allah swt said, *Their torture would not be reduced, and they would not be given any respite (La yukhaffafu 'anhumu 'l-adhabu wa la hum yunzaruna).*[261] He whose inner realm contains even an atom of iman, if he has a lot of sins, he may be taken to hell and tortured commensurate to his sins, still finally he would be brought out of hell. When he would remain in hell, his face would not turn black like the the infidels. And he would not be put in chain or handcuff etc. like what would be done for the infidels. He would be treated this way out of respect for his iman.

15. Angels

Angels are the honored slaves of God (khodawand) (JA). Disobeying the order of God (khoda) (JA) is impermissible for them. They do whatever they are ordered. They are pure from sexual relationships (janashub). Being father or mother or creating a lineage does not happen for them. Haqq swt has elected some of them for carrying messages (risalat). They are the

[261] Quran.Baqara.2.162

ones who have brought the books and pages (kitab, sahifa) for the prophets (AS). Because they are well-preserved from errors and omission and machinations and ruses of the Satan. Whatever they have brought from Haqq swt is true and correct — there is no doubt in it. These masters are always fearful of the greatness and majesty (‘azmat, jalal) of he swt. They have no other job but to obey his commands.

16. Iman

Faith (iman) is attesting by the heart (tasdiq-i qalbiy) and pronouncing verbally (iqrar-i lisaniy) the matters of religion, which have reached us via many different lines of transmission (beh tawatir), and are required (darurat), in a summary form or a detailed form. Bodily practice is not included within this iman, but it makes the iman perfect and beautifies it.

Great Imam the Kufan (AR)[262] has said, *Iman neither increases nor decreases.* Because attestation by the heart (tasdiq-i qalb) refers to firm faith (yaqin) and obedience (idh‘an) by the heart in which there is no room for either an increase or a decrease. And that, which increases or decreases, is within the circle of unsureness or illusion (zann, wahm). Perfection or imperfection in iman is commensurate to pious acts or beautiful acts (ta‘at, hasnat). The more are the pious acts, the more is the perfection in the iman. Iman of the common people is not like the iman of the prophets (AS). Because their iman, having been fortified by their pious acts, has reached the pinnacle of perfection. Iman of the common faithful people is unable to reach even its flanks.

Although both of these imans are equal as iman and belief,[263] still that iman,[264] due to it being annexed to worshipful acts (ta‘at), has created another reality. It is as if the iman of all the others may not equal even a branch of that prophetic iman. And as if both the imans lack any similarity or partnership (mumathalat, musharakat).

The reason is this:

> Although the common man shares the same iman with the prophets (AS) as humans, still the perfection of the prophets has reached to the highest degree (darajat-i ‘ulya) and has established a different reality. It is as if they have gone up from having shared realities. Even that, they are the ones who are humans and the common people are like monkeys.

Hazrat the Great Imam (AR) has said, *I am truly a faithful person (Ana mu’munu haqqan)* while Hazrat Imam Shafi‘i has said, *I am a faithful person Allah willing (Ana mu’minu insha’ ’llahu ta‘ala).* Both of them have their rationalizations. With respect to the iman at the present time, it can be said, *Ana mu’minu haqqan* whereas with respect to iman at the time of death, it can be said, *Ana mu’minu insha’ ’llahu ta‘ala).* Still, whatever the interpretation may be, it is better not to say *Insha’ ’llahu ta‘ala* with respect to iman.

[262] i.e., Hazrat Imam Abu Hanifa

[263] c.f., Hanafi madh-hab belief that iman of everyone is equal in amount, although their brightness may vary IAM

[264] of the prophets

17. Sins do not negate iman

If a faithful person does sins, even if they are major sins, he does not come out of iman or gets into the circle of infidelity. It is said that once the great imam was sitting with a group of great ulama. Someone came and asked, *What do you say about that sinful faithful man who kills his own father unjustly, cuts his head off, and fill us the cranium with wine, and drinks it. Next he does adultery with his own mother. Is that person faithful or infidel?* Ulama misunderstood his case and made many extravagant remarks. At that point, the great imam answered, *That man is indeed faithful. He has not left the circle of iman due to sin.* The other ulama found his decision hard to accept and they started blaming him. However, the remark of the great imam was correct, and finally they had to accept it.

18. Sinful believers

If the sinful person of faith does get the opportunity to make repentance (tawba) even a moment before his final moment, then there is high hope that he would find salvation. Because there is a promise of accepting repentance. On the other hand, if the he does not find the felicity of repentance, then his case is relegated to Allah swt. If he wants, he may forgive that sinner and send him to paradise. Or he may save him after he has tortured the sinner in hell for the amount of the sin, and save him after it. Therefore, that sinner's final destination is paradise. Because being deprived of the mercy of Allah swt is specific for the infidels. He who has even an atom of iman in him, he may hope for mercy. However, if due to his sins, he does not receive mercy at first, he would surely find it finally.

Dua O our nurturer! After guiding us, do not misguide our hearts, instead bestow on us mercy from you. Indeed, you bestow even onto them.[265] (Allahumma thabbitna ‘ala mu‘taqadati ahli ’l-sunnati wa ’l-jama‘ati, wa amitna fi zumratihim, wa ’hsharna ma‘ahum. Rabbana! La tuzigh qulubana, ba‘da idh-hadaitana, wahab lana, min ladunka, rahmatan. Inna-ka anta ’l-wah-habu).[266]

19. Caliphate and Imamate

Discussion of caliphate and imamate are not the trunks of the religion (usul-i din) to the Sunni community, I am grateful to Allah almighty for keeping me with them (Shaka ’llahu ta‘ala sa‘yahum) — it does not have a connection to beliefs. Still, since the Shias are going to far (ghuluw) in this matter, and doing excessiveness (ifrat, tafrit), out of necessity, the ulama of the people of truth (RA), has annexed this discussion to the science of kalam. And have clarified the truth of the matter. After Hazrat the final rasul (SLM), the true imam and the absolute caliph was Hazrat Abubakr the truth-realizer (Siddiq) (RA), next was Hazrat ‘Umar Faruq (RA), next was Hazrat ‘Uthman the possessor of the two lights (dhu ’l-nurain) (RA), and next was Hazrat ‘Ali bin Abu Talib (RA). Their relative excellence are in line with their sequence in caliphate. The excellence of the two shaykhs have been established by the ijma of the companions and the followers (tabi‘in)—high level imams have narrated this. Imam Shafi‘i

[265] who do not deserve it

[266] Q.Al-Imran.3.8

is one of them. Shaykh Abu 'l-Hasan Al-'Ash'ari, who is a leading figure (ra'is) of the Sunni community has said, *Superiority of the two shaykhs over the rest of the ummat is definitive (qat'i).* That the two shaykhs are the most excellent among the companions— none but the ignorant or the fanatically partisan ones (jahil, muta'assab) would deny it. Hazrat 'Ali has said, *He who gives me superiority over Abubakr or 'Umar, he is a slanderer (muftari). I would whip him as a slanderer is whipped.*

Hazrat Shaykh 'Abdul-qadir Jilani (QS) has narrated this hadith in his book *Ghuniyatu 'l-Talibin* where the rasul (SLM) said,

> I ascended up to the heavens and prayed to he swt (parvardegar-i khod), *The caliph after me should be 'Ali.* Angels answered, *O Muhammad! Whatever God (khoda) wants, that happens. Caliph after you is Abubakr.*

He has also said in that book that Hazrat 'Ali (RA) narrated, *Prophet of God (khoda) did not leave this world before making an oath with me that after my departure (fawt) Abubakr would be the caliph. And after him, 'Umar, after him, 'Uthman and after him it would be me*[267] *who would be the caliph* (radiya 'llahu ta'ala 'anhum ajma'in). Imam Hasan (RA) is superior to Imam Hussein (RA). With respect to knowledge and ijtihad, the mainstream Sunni ulama has granted superiority to Hazrat A'isha Siddiqa (RA) over Hazrat Fatima (RA) but with respect to knowledge and ijtuhad. On the other hand, Hazrat Shaykh Abdul-qadir Jilani (QS) has placed Hazrat A'isha Siddiqa (RA) in the forefront, in his book *Ghunya.* As for me, I believe that Hazrat A'isha is superior with respect to knowledge whereas Hazrat Fatima is in the forefront with respect to piety (zuhd, taqwa, inqita'). It is for this reason that Hazrat Fatima is called *batul*, which is term signifying a plenitude of the quality of being cut off this world (inqita'). Hazrat A'isha Siddiqa was the person from whom the companions sought responsa (fatwa). When the companions had a hard problem, its solution used to come from Hazrat A'isha (RA).

20. Strifes had pure intentions

The battles and strifes (muharabat, munaza'at) that took place between the honorable companions (RAD), e.g., the battle of the camel and the battle of Siffin, they took place with a purely pious intention. And they were far away from appetites and partisanship (hawa, ta'assub). Because the nafses of these masters were purified (muzakka) of the appetites (hawa) and partisanship via the companionship of the best of men (SAS). And were pure (pak) from avarice and bad intention (hirs, kineh). If they made peace, they did it for the sake of Haqq. And vice versa, if they did quarrels and disputes, still they did it for the sake of Haqq. Each faction among them acted in accordance to each one's ijtihad. And instead of blaming the opposing faction of greed and partisanship (bi-sha'iba-i hawa, ta'assub), they took responsibility for their own actions.

Among them, those who were correct in their ijtihad, they received two measures

[267] i.e., Hazrat Amiru 'l-Mu'minin 'Ali (RA)

of good merit, even ten measures in some opinions. On the other hand, those who were wrong still received one measure of merit. The ulama has said that on those battles, the party of Hazrat ‘Ali (karama ’llahu ta‘ala wajjahu) were on the truth, and vice versa, the ijtihad of the opposing party was wrong. Still then, they are not the object of scorn or ridicule. So where is the room for calling them infidels or nonobservant (kafir, fasiq)? Even Hazrat ‘Ali (RA) has said, *Our brothers have rebelled against us. They are neither infidels nor nonobservant (kafir, fasiq).* Because they follow their own *ta’wil*, interpretation. And that prevents them from being classified as kafir or fasiq.

Our message-bearer has said, *May you be saved from whatever takes place between my companions (Iyyakum wa ma shajara bayna as-habiy).* I.e., do not talk about those. Therefore all the companions of the prophet must be honored, and all must be be considered pious. And none should be said to be bad or held be bad (bad). The disputes that took place within them, those should be held as better than others being at war. This is the path of salvation. Because when we love the honored companions, we love then due to our love for the prophet (SLM). On the other hand, when we hate them, we hate them for our hate for the rasul as well. As a master once said, *One would not attain iman on a rasul until one honors his companions (Ma amana bi-rasuli ’llahi man lam yuwaqqar ashababu).*[268]

[268]sufi saying

21. Signs of the day of judgment

The signs of the day of judgment that the truthful news-giver (SLM) has relayed is true. It would not differ. E.g., rising of the sun from the east that is other than the normal practice, the appearance of Hazrat Mahdi (AR), descent of the Hazrat the spirit (ruh) of Allah (AS), the coming out (khuruj) of the Dajjal, the appearance of the Yajuj and Majuj, the coming out of the Dabbatu ’l-‘Ard, and the smoke that would be found in the heavens, encircle the entire mankind, and torture them severely. Man would be in agony, and would cry out, *O he swt (parwardegar)! Take away our torture — we would believe.* The very last sign would be the fire that would come out of the island named ‘Adan. A group of ignoramus think that someone in India who claimed to be the Mahdi[269] was the promised Mahdi. Therefore, they think that the Mahdi is came and went away—they indicate a grave in Farah as his grave. On the other hand, correct hadiths that have been classified as *mashhur* or even *mutwatir*, they prove that that group is lying. Because the signs that the rasul gave regarding the Mahdi are absent in that claimant. It come in the hadith of the nabi (SLM),

1. When the Mahdi would appear, there would be cloud over his head. And on that cloud, there would be an angel who would cry out, *This person is the Mahdi. Follow him.*[270]

2. Four people became the owner of the entire world. Two of them were

[269]Sayyid Muhammad Jaunpuri

[270]Hadith in Farsi

faithful people and two were infidels. Zulqarnain, i.e., Alexander and prophet Solomon (AS) were faithful people whereas Nimrod and Nebuchadnezzar were infidels. There would be a fifth person from my ahl-i bait who would be the owner of the whole world—he would be Mahdi (AS).

3. Until God (khoda) swt send a man from my ahl-i bait whose name would be like mine, and whose father's name would be like my father, the world would not be destroyed. He would fill up the entire world with justice just as it was filled up with oppression before.

4. Companions of the case (ashab-i qahf) would assist Mahdi (AS), Hazrat Jesus would come down in his time. Andthe Mahdi would assist Hazrat jesus (AS) is his battle against the Dajjal. During the reign of Mahdi, there would be solar eclipse on the fourteenth of Ramzan, and a lunar eclipse near the first, which is abnormal and contradicts astrological calculations.

Now one may consider with a sense of justice if those signs are present in that dead man?[271] Apart from these, there are many more signs that the rasul (SLM) talked about. Shaykh Ibn Hajr Makki wrote a risala on this where he described almost two hundred signs. Despite the presence of such clear signs, if one gets misguided then it is nothing but sheer stupidity. May Allah grant them guidance.

The message-bearer (SLM) has informed us, *Israelites have been divided into seventy-one factions. And save one single faction among them, all those are dwellers of the hell. And very soon, my ummat would be divided into seventy-three factions. In the same way, except one single faction, all of them would go to hell.* It was asked, *Which one is that saved sect?.* He (SLM) answered, *It is that faction, those people who would follow the path that I and my companions follow.* That saved sect is the sect if the people of sunna, who firmly follow the rasul and his companions.

Dua: O Allah! Keep us steadfast onto the credal dogma (‘aqida) of the Sunni congregation, and put us into their group, and make our mustering (hashr) with them. O our nurturer! After guiding us, do not misguide our hearts, instead bestow on us mercy from you. Indeed, you bestow without expecting a return. (Allahumma thabbitna ‘ala mu‘taqadati ahli ’l-sunnati wa ’l-jama‘ati, wa amitna fi zumratihim, wa ’hsharna ma‘ahum. Rabbana! La tuzigh qulubana, ba‘da idh-hadaitana, wahab lana, min ladunka, rahmatan. Inna-ka anta ’l-wah-habu).[272]

B. Practice

After purifying the creed, there is no alternative but to observing the rules of the sharia, and abstaining from prohibitions — it suspends from practice. You should pray the five times a day salat without negligence (biy-futur). And discharging the duties of its pillars (ta‘dil-i arkan). And in congregation. The distinction between Islam and infidelity is in this very salat. When the salat would be observed according to the sunna, then the firm rope (habl-i matin) of the reli-

[271] who is claiming to be the Mahdi

[272] Q.Al-Imran.3.8

gion of Islam would come to the hands. Because that[273] is the second one of the five pillars (wusul) of Islam. First pillar is to establish a firm faith in God (khoda) (JS) and his rasul (slm), the second is salat, the third is discharging the duty (ada) of zakat, the fourth is observing the fasts during the days of the month of Ramzan, and the fifth is the Hajj of the house of Allah. The first pillar suspends from iman, the other four suspend from the practice (‘aml). And the most comprehensive one of all acts of worship (jami‘tarin-i jam‘i ‘ibadat) and the best (fadil-tarin) one among these acts is salat.

On the day of resurrection, the accounting would begin (ibtida’iy muhasaba) from salat. If the salat if correct (dorost) then by the grace of he swt (bi-‘inayatallahi subhanahu), the other accounting would come easy (besuhulat). You have to refrain from acts forbidden in the sharia as much as possible. You should consider things that the master (JS) dislikes (namardiyat-i mawla) as lethal poison. And you should keep your own errors (taqsirat) floating before your eyes (dar nazar), and you need to regret (khajl) them, be ashamed (munfa‘il) of them, and be remorseful (nadamat) for them, and lament (hasrat) for them. This is the path of servitude (bandegi). Allah grants opportunities (Wa ’llahu muwaffiqu).

He who fearlessly (biy-tahashi) acts against what pleases his master (namardiyat-i mawla-i khod) (jalla jalaluhu), and does not become confused, regretful and ashamed (tashwir, khadhalat, infi‘al) for it, he is haughty (marid) and rebellious (mutamarrid). His disobedience and rebelliousness (israr, tamarrud) may cast him out of Islam into the enemy camp. O our nurturer! Give us blessing from you, and make our works easy (Rabbana! Atina milladunka rahmatan, wa hayya’ lana min amrina rashada!).[274]

Epilogue

Elect felicity

Many are unaware of the elect felicity that Hazrat Haqq swt has granted you. Even that you may not have been aware of it. And that is this,

> The reigning emperor (padishah-i waqt) has been Muslim for seven generations. He follows the Sunni congregation and the Hanafi school. Now the era of the day of resurrection is near, and the era of prophets is far. And due to that, for some time, some students of sharia have been doing this as their conscience is filthy (khubth-i batin). And they are greedy. They are trying to get near the courtiers and the sultans (salatin). And keep them in good humor (khoshamod) them. And as its result, have created confusion (tashkik) within the clear religion (din-i matin). And brought some unsureness into it. And by it, a few pure-hearted and also stupid people have been misguided. Since the mighty emperor listens to what you say, and accepts that, it is a great opportu-

[273] salat

[274] Q.Kahf.10

> nity. Directly or indirectly, you may canvass on the true speech, i.e, the speech of Islam, which is conducive to the creed of the Sunni congregation (I am greateful to Allah that he has kept me within it, *Shakara 'llahu ta'ala sa'yahum*). And as much as possible, present the sayings of the people of truth before the emperor. Instead, always keep trying so that you create a closeness (taqrib) with the emperor. And at every opportunity, you may discuss regarding the congregation (madhdhab) and millat.[275]

It is then that the reality of Islam would be revealed. And the falsities would be clarified.

Unbelief is bad

Unbelief (kufr) in itself manifestly a false thing (zahir az batilan). No intelligent man likes it. Therefore, its falseness should be revealed fearlessly. And their false gods should be put down without any delay. He alone is the true object of worship who is creator of the heavens and the earth. Have you ever heard that the false gods of the infidels have created a single mosquito even? If all their gods get together in one place, and then a swarm of mosquito bite them and give them pain, still they won't be save themselves. If so, how would they be able to save others?

Looking at the ugliness of this matter, the infidels say, *These idols would intercede on our behalf to the Haqq (swt). And bring us near God (khoda) swt.* Actually, they are so stupid. How have they understood that these inanimate things possess the power to intercede. Or Haqq swt may accept the intercessions of his rivals who are actually his enemies, for the worshippers of those rivals. Its analogy is this:

> A group of rebels declare war against the emperor. And stupid people help them in the purpose that in times of problem, they would intercede for them before the emperor. And via their intercession, the people would get near the emperor.

The worshippers, they are so stupid that they serve the rebels hoping that via the intercession of the rebels, the emperor would forgive them. And grant the rebels his nearness. Instead, why don't they serve the rightful emperor? And defeat the rebels? So that they they draw nearer to the emperor, get on the true path, and attain peace and prosperity.

> These stupid ones pick up a stone by their hands. And build an idol with it. And worship it all year round. And harbor the hope that it would fulfill all their aspirations for both this and the last world.

In summary, the religion of the infidels is manifest falsity. And those among the Muslims who have fallen astray from the true path, and the straight road, they are people who follow their caprices and deviations (hawa, bid'at). On the other hand, that straight path is the path of the rasul (SLM).

[275] i.e., the Sunni congregation and the people of Islam

And the path of his well-instructed caliphs (RAD).

Sunni is sect of salvation

Hazrat Shaykh Abdul-qadir Jilani (QS) has said in his book *Ghunyatu 'l-talibin*,

> Prinipal among the deviant sects are nine. They are:
>
> 1. Khariji
> 2. Shia
> 3. Mutazila
> 4. Murji'a
> 5. Corporealists (mushabbiha)
> 6. Jahmiya
> 7. Dararíya
> 8. Najjariya
> 9. Kilabiya

They were not there in the time of the rasul (SLM). Neither were they there in the era of Hazrat Abubakr, 'Umar, 'Uthamn and 'Ali (RAD). After the passing away of the seven followers and jurists (tabi'in, fuqaha),[276] this dispute and factionalism between the sects have started. Hazrat Rasul (SLM) has said,

> He who would come after me would see many kinds of factionalism. At that time, would should hold on to my sunna, and the sunna of my my four caliphs firmly. And hold onto it by your teeth. And keep yourselves away from newly-originated practices (muhdathat). Because every newly-originated practice (bid'at) is error. That what would be newly started after me should be rejected.

Consequently, the sects that have newly begun after the era of the rasul (SLM) and his well-instructed caliphs should not be considered. They are valueless.

We should express gratefulness to Haqq swt that by his infinite grace, he has included us within the sect of salvation (firqa'i naziya) — it is it who is the mainstream Sunni congregation (*ahl-i sunnat wa 'l-jama'at*). And he swt has not included us within the deviant sects. And has not cast us into their wrong beliefs.

And he has not put us within that sect,[277] which make man a partner in the attribute unique to Haqq swt.[278] And say that man creates his own action. They deny the last-worldly vision which is the capital-stock (sarmayah) of the felicity of the last world and this world. And negate the attributes of perfection of the necessary person swt.

We should also express gratefulness that he swt has not put us within the two sects[279] who hold enmity with the companions of the rasul (SLM). And hold a bad attitude towards the masters of the sharia. And consider them enemies to one another, and holders of hidden enmity. Allah swt has said that they love one another.[280] How-

[276] 1. Sa'id ibn Musayyib 2. Urwah ibn Zubayr 3. Qasim ibn Muhammad 4. Abubakr ibn 'Abdur Rahman 5. Kharija ibn Zayd 6. 'Abdullah ibn 'Abdullah 7. Sulaiman ibn Isyar, c.f. Aftabi

[277] Mutazila sect

[278] namely, the attribute of engenderingness (takwin)

[279] namely, Shia and Khariji IAM

[280] *ruhama'u baynahum*, c.f., Quran.48.29

ever, these two sects claim that they hold enmity and jealousy to one another. Thus they are going against the holy word of Allah swt. May Allah grant them the opportunity to do good deeds. And show them the straight path. We also express our gratitude that he swt has not put us into that sect who establish direction and location (jihat, makan) for him. And consider him swt to be a body, or bodily (jism, jismani). Or establish the qualities of newly-arrivedness or contingentness ('imarat-i huduth, imkan) within the beginningless or necessary person (wajib-i qadim) swt.

Mission to the Sultan

In summary, you know the sultan is like the soul and the other men are like the body. If the soul is wholesome (salih), the body is also wholesome. On the other hand, if the soul is corrupt (fasid), the is body also corrupt. Therefore, in trying to rectify the sultan lies trying to rectify all the progeny of Adam. And the rectification in the conveyance of the message of Islam, however it is done, is appropriate for this time.

Along with the message of Islam, all the time you should also bring the creed of the mainstream Sunni congregation into their ears. And you should put down the opposing sect.[281] If this felicity is realized, the magnificent inheritance from the prophets would come into the hands. When you have attained this felicity effortlessly, you should respect it as valuable.

[281]i.e., put down those Shia beliefs and practices that opposes the Sunni tradition, e.g., badmouthing the companions. Instead of Shia as a people.

Although writing more would be better, what more would I write? *Wa 'llahu subhanahu 'l-muwaffiqu.*

3.18 Maktub 2.68

To Khwaja Sharfuddin Hussain
Bismi 'llahi 'l-rahim, guided us onto this, and we would not have been guided had Allah not guided us. Verily, the rasuls from our nurturer came with the truth (Alhamdu li-'llahi 'llazi hadana li-hadha, wa ma kunna li-nahtadiya, law la an hadana 'llahu, laqad ja'at rusulu rabbuna bi-'l-haqqi), *'alaihimu 'l-salawatu, wa 'l-tahiyyatu, wa 'l-taslimatu, wa 'l-barakatu.*

Note: First part of the maktub is skipped—it contained description of some signs of the end of times, e.g., a comet with two horns that has appeared

Bravery in times of war

This is the time when infidelity and infidels have become overpowering and Islam and Muslims have grown weak. This is such a time that that master (SLM) has congratulated the *strange ones (ghurba) within the people of Islam (ghurbaiy ahl-i Islam)* and has given them good news. And he further said, *'Ibadatu fi 'l-harji ka-hijratin ilayya.* I.e., doing worship ('ibadat) in tines of oppression (harj) is tantamount to coming to me making hijrat.[282]

You know that if the soldiers shows a little bravery when the problems are predominating, it is considered a lot. On the other

[282]i.e., preserving the religion in times of trouble is as meritorious as making hijrat

hand, in comparison, making military maneuvers that are a thousand times more is worthless in the time when the strife has died down. peace. Therefore, this very time of calamity is the time to do good deeds and get them accepted. In this time, one may surrender himself wholly to the pleasure of Haqq swt. And one should choose nothing but the following of the illuminated sunna, if one hopes to be mustered with the accepted ones (ba maqbulan mahs-hur).[283] Companions of the cave made only one act of emigration (hijrat) when strifes were predominating, and attained a supreme degree (daraja'i 'uliya) as its result. And you indeed are a Muhammadan and within the best ummat. So do not waste your time in fun and frolic. And don't get pacified by walnuts and raisins like children do.

Gave you direction to the treasury you seek
If we do not reach it still you deserve to reach it

Dadim tora ze ganz-i maqsud niyshan
Gar ma narasidim to shayad berasiy

Benefits from stars

The bright pillar that was seen before this meteor appeared, no darkness or muddiness (zulmat, kudurat) was seen in it. Instead, what was seen there was good and baraka (khair, baraka). However, there was indeed a taint (sha'iba) of muddiness within this meteor. However, benefit or harm, both happens by the will of Allah (S) (La bali 'l-nafi'u wa 'l-darru huwa 'llahu subhanahu).

He swt has not kept anyone's life or death within any star. What is understood from the noble speech (kalam-i majid) is that there are only three matters that relate to the stars.

1. As he swt has said, *And they find direction through the stars (Wa bi 'l-najami huwa yahtaduna)*,[284] path is found through the stars in journeys.

2. Second, he swt has said, *Verily, I have decorated the heavens and the earth by stars, and made those into stones for the satans (Wa laqad rabbana 'l-sama'a 'l-dunya bimasabiha, wa ja'alnaha rujuma li-'l-shayatini)*.[285] I.e., the second benefit from the stars is that the heavens that are near us are decorated by them.

3. And the third benefit is that that they are like stones to drive away the satans, so that satan may not secretly abduct heavenly news and hear those.

Any purpose beyond these three purposes has not been established.[286] Instead they are illusion and imaginations (awham, khiyalat). *Verily imagination may not get enriched by truth at all (Inna (inna 'l-zanna la-yughniy mina 'l-haqqi shay'an)*.[287] Indeed it is said (Bal nuqulu), *Verily some of the uncertain things are tantamount to sins (Inna ba'da 'l-zanna ithmun)*.[288]

[283] onto the plain of Hashr

[284] Q.Nahl.6

[285] Q.Mulk.5

[286] by the Quran and hadith

[287] Q.Yusuf.36

[288] Q.Hijrat.12

Now is end of time

Beloved son! I am writing again and again that it is the time to repent, seek forgiveness and put aside this world (tawba, istighfar, tark-i dunya) for this is the era of discord and corruption (fitna, fasad) — they are raining down from the sky, and getting dispersed all over the world.

The rasul, the truthful giver of news (mukhbir-i sadiq) (salam), has prophesied,

1. Before the day of resurrection, calamities would come upon the world, as if that is like a part of the night of oppression (*qita'i 'l-laili 'l-muzlimi*). In that era, man would wake up as a faithful person in the morning but would become faithless in the evening. Or would be a faithful person in the morning, but would wake up as a faithless person in the morning. In that era, one who is sitting would be better than one who is standing. Or one who is going all around would be better than one who is moving rapidly. At that point, break your arrows and bows. Cut off the bowstrings and break the swords by stones. If one comes against you,[289] then treat him as if he is the better one of the two sons of Adam.[290]

2. In another narration, the companions asked, *O rasul of Allah! What would you have ordered us in that era*? And he replied, *Remain tightly bound within your own houses (*Kunu ahlasa buyutikum*)*. Another narration says, *Stay housed within the belly of your own houses*Wa 'l-zamu fiha ajwafa buyutikum.

You should know that in the mean time, the infidels from the land of war (daru 'l-harb) have persecuted the Muslim peoples and cities around Nagarkot severely. May Allah destroy them (Khadhalahumu 'llahu subhanahu)! In this end of times, many such bad-smelling flowers would keep on blooming.

May Allah keep us, you and all the faithful fixed on the following of the prince of the messengers (*Thabbatana 'llahu subhanahu, wa iyyakum, wa jami'al mu'minina, 'ala mutaba'ati sayyidi 'l-mursalina*), *'alaihi wa alaihimu 'l-salawatu wa 'l-taslimatu*, and onto all his progeny, and onto the angels who have been drawn near (*wa 'ala ali kullin, wa 'ala 'l-mala'ikati 'l-muqarribina*).

3.19 Maktub 2.69

To Muhammad Murad Badakhshi
Bismi 'llahi 'l-rahim All praise is to Allah, and peace be onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa).

Salat: How to pray

The noble letter you sent has arrived. I am delighted to note that it contained the fixedness and firm standing (thubut, istiqamat) of the friends. May Allah (S) increase that fixedness and firm standing (Zadakumu 'llahu subhanahu thabatan wa 'stiqamatan).

You have written, *What I was instructed (ma'mur) to do I have been doing that with a group of friends who have entered into*

[289] i.e., to persecute you
[290] hadith

(dakhil) the tariqa. The five times salat is being recited in a jamat of fifty or sixty people. I am expressing my gratefulness to Allah swt for this (Hamdan li-'llahi subhanahu 'ala dhalika).

What a magnanimous blessing of he swt it is! When the inner realm gets immersed in the zikr of he swt (ilahi) (jalla shanuhu)! And the outer body (zahir) shines with the rulings of the sharia!

Nowadays most people are lax in discharging the duty of salat, and do not do its pillars with peace (tamaniyat). Or in a manner that discharges the duties of those pillars (ta'dil-i arkan). So I am compelled to stress it to the friends. Now listen:

1. The truthful news-giver (mukhbir-i sadiq) (salam) has said, *The biggest thief is he who steals from his own salat.* The companions answered, *O the rasul of Allah! How would he steal from his own salat*? The rasul replied, *He fails to do the bowing and prostration completely within his salat.*[291]

2. The rasul, also said, *God (khoda) does not look at one's salat when one one does not straighten out one's back between the bow and the prostration.*[292]

3. Another time, the rasul saw one man doing the salat but failing to do the bowing and prostration completely. And he told the man *Are you not afraid? If you die like this, verily you would die on something other than the Muhammadan religion (Ama takhafu? Law mitta 'ala dhalika, lamittu 'ala ghairi dini muhammadin).*[293]

4. The rasul said, *That salat is not salat in which one does not sit between the two prostrations, or one fails to straighten one's back within it, or to remain motionless.*[294]

5. Once the rasul was passing by one doing the salat, and noted that one was not observing its rules and pillars (ahkam, arkan), standing (qawma), sit ting (jalsa), etc. The prophet said to him, *If you die like this, you would not be counted as my ummat on the day of resurrection.* In another narration, *If you die like this, you would not die on the Muhammadan religion.*

6. Hazrat Abu Huraira (radiya 'llahu ta'ala 'anhu) narrated, *One has been doing salat for sixty years, but none of them has been accepted. That one is the one who does not do one's bowing and prostration completely.*

7. It is said that Zayd, the son Wahhab, saw one man doing salat but not being complete in his bowing and prostration. He asked that man, *How long have you been doing salat like that?* That man answered, *For forty years.* He[295] commented, *You have not done any salat for all these forty years. If you die in this state, you would fail to die on the sunna of the rasul.*

It is said that when a faithful worshiper does salat and does bowing and prostration

[291] hadith quoted in Farsi
[292] hadith in Farsi
[293] hadith
[294] All these hadiths are quoted in Farsi
[295] Zayd

properly, that salat becomes full of joy and light (nurani). The angels carry it up to the heavens. And that salat makes good dua for the reader, and says, *May Allah preserve you as you have preserved me (Hafidhaka 'llahu subhanahu kama hafidhtaniy)!* On the other hand, if he does not perform the salat well, it turns dark (zulmani). The angels hate it, and refuses to take it to the heavens. And salat makes bad dua for the salat that has been done, and says, *May Allah ruin you as you have ruined me (Dayya'aka 'llahu ta'ala kama dayya'tiy).*

Therefore, salat should be practiced perfectly (tamam), and its pillars should be done properly (ta'dil-i arkan). Bowing, prostration, standing, sitting (ruku', sujud, qawma, jalsa), they all should be done properly and completely. Especially, you should also instruct all others to do these with composure, and grace (tama'aniyat) so that the rights of all the pillars are discharged (ta'dil-i arkan). Indeed it is imperative to instruct towards it. Because most people are deprived of this felicity, and this way of doing has become obsolete (matruk). The rasul said in a hadith, *He who resurrects a dead sunna, he earns the merit of a hundred shahids.*[296]

You may also know that within the salat in a congregation, you must straighten out the lines. So that it does not happen that one stands breaks the line by standing before that line or after it, instead all are along the straight line. Because the rasul would first straighten out the lines, and then second tie the hands (tahrima) for salat. He said that straightening out the lines is a part of *establishing (iqamat) the salat.* Our lord! Give us blessing from you, and make our works easy (Rabbana! Atina milladunka rahmatan, wa hayya' lana min amrina rashada![297])

Note: A section on the proper intention for jihad has been skipped as it 1. could be twisted and misinterpreted by Wahhabi hirabi terrorists, and 2. needs further historical research on the infidel *invasion of Nagarkot.*

Tahajjud

Friends are being advised to cling to the salat of tahajjud — it is a required part of the path (tariq). You have been told it in presence as well. Now if it is hard on you, and waking up against the habit becomes impossible, you may charge some servants to this task so that they wake you up at that time regardless of whether you want to or refuse to, and does not allow you to remain in the sleep of heedlessness. If you do like this for a few days, it may be hoped that without any this felicity would turn into a spontaneous practice.[298]

Food

One should be cautious of the food one eats. What need is there that wherever, whatever one brings, one have to eat it immediately? And why does one need not inquire if it is halal or haram in the sharia? It is meaningless to act like that as man is not so independent that he can do whatever he pleases.

[296] quoted in the Farsi translation

[297] Q.Kahf.10

[298] Sufis must take ijazat from their standing shaykhs to start tahajjud or any other nafl salat. In Mujaddidi tariqa, ijazat for tahajjud is not given untill the salik has reached a very high level. Else it would be harmful. C.f. maktub 2.57.

Indeed, he has an owner (mawla) who has given him the duty to observe the owner's positive orders and prohibitions. And via the prophets who are mercy to the inhabitants of the world (‘alimiyan), that owner has notified man on what pleases or displeases the owner. Indeed, he[299] is totally luckless who desires things that oppose the liking of his own owner. And without his owner's permission, puts his hands into that owner's sovereignty and right (mulk, milk).

Shame on you! You people respect the liking of your worldly master, do not tolerate even a slight disrespect. But what about the true master? He has given a firm warning to refrain from doing acts he detests, but none respects that warning. Is it acting like a Muslim or an infidel? Think about it. Time is not all gone yet. It is still possible to compensate for the past. *He who has returned from sin, it is as if he has no sin (Al-ta'ibu mina 'l-dhanbi kaman la-dhanbi lahu)*— it is a good news to the sinners. Despite this, if one keeps on doing (musir) sins, and is satisfied by it, then one surely is a hypocrite (munafiq). His Islam that is in appearance only, and it would not save him from punishment, or negate his torment. How would I stress it any more? A sign is enough for the wise.

Dua against danger:

Second, to attain peace ease and security (aman) at a place or time when the enemy is predominant (istila'iy a‘da), reciting *Sura Li'iylafi* is well-tested (mujarrab). You should recite it at least eleven times a day.

[299]that man

It comes in a Mustafan hadith, *While traveling, if one stops in a waystation and gets down from his transport, one may recite this dua,* I seek refuge of Allah from all possible harm from what he has created (*A‘udhu bikalimati 'llahi 'l-tammatin min sharri ma khalaqa*). *Then as long as he stays in that waystation, he would not face any harm (Man nazala manzilan, thumma qala,* A‘udhu bikalimati 'llahi 'l-tammatin min sharri ma khalaqa*, layadurruhu shay'un hatta artahala min manzilihi dhalika).*

Peace to him who walks onto the path of guidance (*Wa 'l-salamu ‘ala mani 'ttaba'a 'l-huda*).

3.20 Maktub 2.70

To Mawlana Abdul Wahid Kabuli

Reality of Kaaba

In the human body, the heart is the specimen (namuna) of the throne (‘arsh) of Rahman (JS), and similarly, manifestation of his heart is a model (anmudhaj) of the manifestation of the throne. Similarly, in the human body, there is the signpost (nishaneh) of the house of Allah. And that signpost is in-between (dar miyan), foreign to north or south, and possesses a nearer nearness.[300] The prototypal (bi-'l-asalat) possessors of this magnificent felicity are the prophets (anbiya) (AS). And also many of their ummats also attain that felicity in the method of followerhood and inheritance

[300]interpretive translation for *beh husn-i sabqat yiganeh* cf. Aftabi

(tab'iyat, warathat).[301] The companions of the prophets (AS) attained that profusely due to the baraka of their companionship of the prophets. However, after the age of the companions, little of this nisbat remains.

Kaaba: Mujaddid is co-possessor

Note: This section alludes to the high rank of the Mujaddid. Mujaddidis belive that the Kaaba came to visit the Mujaddid, in Sirhind. And his well, which is now next to the shrine building— became filled up with Zamzam water. We Mujaddidis, even toiday, drink that water as if Zqamzam water.

After the centuries under consideration, if one attains this nisbat as the follower and heir, it would be a spoil of war. And be like a touchstone. And this person is included within the assembly of the honored companions (dakhil-i zumra-i ashab-i kiram), and within the people in the forefront (sabiqin). Possessors of this high nisbat have been distinguished to attain the felicity of the center of the sought thing (dawlat-i markaz-i matlub). Although in that center (dar nafs-i markaz), there are degrees, still those possessors have been honored with the felicity of being the foreman (dawlat-i sabqat musharraf ast). What more would I divulge from this mystery? How would I explain this mystery any more?

When by the grace of Allah (subhanahu), this high nisbat is manifested, all the past nisbats set down, and not even a sign or evidence (nam, nishan) of this nisbat remains, be it the nisbat of the heart or be it any other nisbat, then the saying, *When the flow of Allah comes, the flow of Jesus gets canceled (Idha ja'a nahru 'llahi batalu nahru 'iysa)* — this saying gets to become the banner for this station.

Possessors of this felicity are on the straight path, which is in front of the sought thing (wusul-i matlub-i mahadhi aftadeh ast) and facing it (barabar). One who is on the left or right of this felicity,[302] he has instead reached a shadow (zill). Although there are differences between the shadows, but all those are branded by the mark of shadowness (bedagh-i zilliyat muttasim).

Separation with lover even if little
is not little
Inside eyes even if half a hair it is
too much

Faraq-i dost andak ast andak nist
Darun-i dideh agar nim mu'st be-
siyar ast

He who turns away from the straight path even by a minute amount (khurd), the more he goes, he goes farther away. And he finds himself farther away from arrival onto the intended destination (wusul beh matlub).

O Arab! I fear you won't reach
Kaaba
Path you are on goes towards
Turkistan

Narsam narsiy beh ka'ba'iy 'Ara-
biy
Kayin rah keh to miyrawiy beh
Turkistan ast

Thabbatana 'llahu subhanahu 'ala 'l-sirati 'l-mustaqimi. Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.

[301] Refers to the Mujaddid

[302] even a little bit

3.21 Maktub 2.71

To Khwaja Muhammad Sa'id

Kalima: Interrelationship with nubuwat, walayat

Kalima 1: *La ilaha illa 'llah* *La ilaha illa 'llah Muhammadu 'l-rasulu 'llah*— its first kalima contains affirmation of the degree of necessariness (ithbat-i martaba-i wujub) (ta'alat wa taqaddasat). The degree of necessariness manifesting itself in the imaginal form in the form of a point (zuhur-i martaba-i wujub dar surat-i mithali beh surat-i nuqta) — it is nearer than the manifestation of that degree (aqrab ast az zuhur-i an martaba) that is witnessed in the form of length and breadth (beh surat-i ta'wil va 'arid mash-hud gardad), although on that degree (martaba) there is no room for either a point or a circle (nuqta, da'ira), or length, breadth or depth (tawil, 'ard, 'umq). As the result, necessarily, the thing, which is affirmed (muthbat)[303] appears in the form of a point, in unveiling (beh surat-i kashfi).

Kalima 2: *Muhammadu 'l-rasulu 'llah* On the other hand, the kalima *Muhammadu 'l-rasulu 'llah* — this station has length and breadth in the gaze of unveiling (dar nazar kashfi). This kalima relates to the mission of the prophets to invite the creation (munbi az dawat-i khalq) — a creation that is connected to physical bodies and matters (beh ajsam va jawahir ta'alluq darad). Therefore, necessarily, this station has length and breadth.[304]

Intoxication On that station, a little bit of the earlier intoxication remains within the salik. And as the result, he finds the second kalima as an all-encompassing sea. And he considers the first kalima, in comparison, as a point. Because some of that intoxication remained in me, I also wrote previously that the second kalima is like a sea while the first kalima is a point compared to that.[305]

On that station, the author of *Futuhat-i Makkiya* said,[306]

> Muhammadan comprehensiveness is more comprehensive than the endless (biy-payan) comprehensiveness of the ever-living (Jam'a muhammadi ajma' ast az jam'a-i biy-payan al-hayy, jalla sultanuhu).

When by the grace of he swt (bi'inayati khodawandi) (js),

1. unqualified all-embracingness of the degree of necessaryness (wasa'at-i biy-chuniy-i martaba-i wujub) (ta'ala va taqaddasat) casts its ray (parto andazad)
2. and the unqualified encompassment of that holy degree (ihata-i biy-kayfiy-i an martaba-i muqaddasa) gets manifested (zahir miygardad)

[303] i.e. the Necessary

[304] so that the prophets may relate to creation in order to evangelize them

[305] first kalima

[306] Yes! This saying of Ibn Arabi anti-sharia but it's excusable as he said it due to intoxication. And as a sufi, the Mujaddid understood it

then the salik finds that

1. what was found as a point before, now it is found as an endless sea (darya-i biy-payan)
2. what was found as an endless sea before, now it is found as smaller than a molecule.

Nubuwat is higher than walayat Now let none think that walayat is more excellent (afdal) than nubuwat because walayat is relates to the first kalima whereas nubuwat relates to the second kalima. Instead, I would say that nubuwat is attaining both the kalimas. In nubuwat, the ascent relates to the first kalima whereas the descent relates to the second kalima. Therefore, what is attained on the station of nubuwat is both the kalimas brought together (majmu‘). It is not that the second kalima is attained on the station of nubuwat, which many imagine. And they say that the first kalima is specific to walayat. It is not like what they think. Instead, both the kalimas are attained on the station of walayat and the station of nubuwat as ascent and descent (‘uruj, nuzul). Summary: The station of walayat is the shadow of the station of nubuwat. And the perfections of walayat are the shadows of the perfections of nubuwat.

Ibn Arabi: Intoxicated and excusable However, whatever is said on the station of intoxication may be excused. I myself am also their partner onto that[307] intoxication. And when I was on it,[308] I wrote in several maktubs that the first kalima relates to the station of walayat. And the second kalima relates to the station of nubuwat.[309] Intoxication is also a magnificent boon, if the salik is granted sobriety later. And he is brought from infidelity of the tariqa (kufr-i tariqat) into true Islam (Islam-i haqiqat).

Rabbana! La tu’akhidhna in nasina wa akhta’na[310] *Bi-sadaqati habibika muhammadin, ‘alaihi wa ‘ala alihi ’l-salawatu wa ’l-salamu, wa yarhamu ’llahu ‘abadan qala aminan.*

3.22 Maktub 2.72

To Khwaja Muhammad Ma‘sum
Alhamdu li-’llahi wa salamun ‘ala ‘ibadihi ’lladhina ’stafa.

Kaaba: Self-disclosure and manifestation

Yes! Manifestation of the throne (‘arsh) is indeed above all manifestation. However, the interaction that is linked to the holy house of Allah (baitu ’llah-i muqaddas) is above all manifestations and self-disclosures. There it is embarrassing even to mention zuhur and tajalli, for those are like the circumference of the circle while this interaction[311] is like the center of that circle. There is no doubt that although the circumference is wide, it is the shadow of the center. It is as if that point has spread its

[307] station of
[308] station of intoxication
[309] because I was overwhelmed by my intoxicating hal
[310] Q.Baqara.2.286
[311] i.e., interaction of the holy Kaaba cf. Aftabi

shadow. And hundreds of points have come out.[312] And created the circumference.

In the matter we are discussing, the word *point (nuqta)* is interpreted to be *near the things (aqrab-i ashya).* Else the center-point is also lost there like the circle. There is no room there, for neither the manifest (zahir) nor the locus of manifestation (mazhar), also for neither the prototype nor the shadow (asl, zill). Because like the shadow, even the prototype gets left aside on the path that is towards that exalted house.

What can I tell you about that bird?
That lives in the same nest as the phoenix
The name phoenix is known to all
But none knows the name of my bird

Cheh go'iym ba to az morghi nishaneh
Keh ba 'anqa bud ham ashyaneh
Ze 'anqa hast namiy pesh mardam
Ze morgh-i man bud an nam ham gom

Yearning for Kaaba

Within the Kaaba of the nabis of the tribe of Israel ('ala nabina wa 'alaihim al-salawatu wa 'l-tahiyatu),[313] there used to be a stone. Its perfections and manifestations (kamalat, zuhurat) have finally come upon (ruju') the perfections of this magnificent Kaaba, and has been annexed (mulhaq) to it. Because there is no alternative for those on the side (atraf) but to get annexed (lahuq) to the center.

The path that reaches the center is the straight path. Without that path, the path to the object of seeking cannot be found. Alas! When would I visit the magnificent Kaaba? As Allah swt has said,

> Verily the first house set up for[314] man is in blessed Mecca. And that is guidance for the world. In it are clear sign, which is the station of Ibrahim. He who enters it would be safe. Man's duty to Allah is to make hajj to the house for him who can. And he who denies it would not be able to harm. Indeed, Allah is unneedy of the cosmos. (Inna awwala baitin wudi'a li-'l-nasi 'llazi bi-bakkata mubaraka. Wa hudan li-'alamina. Fihi ayatun byyanatun maqamu ibrahima. Wa man dakhalhu kana aminan. Wa li-'llahi 'ala 'l-nasi hijju 'l-baiti mani 'stata'a ilaihi sabilan wa man kafara. Fa-inna 'llaha ghaniyyun 'ani 'l-'alamina).[315].

Wishing for Hajj

Note: Mujaddid was never able to make the hajj, so we Mujaddidis believe that the Kaaba came to visit him in Sirhind. And the well next to what is now his grave was filled with the water of Zamzam.

Although by the grace of Allah, I have been annexed (ilhaq) to the haqiqat of Kaaba. And I have attained immeasurable progress (taraqqiyat) Still the form longs to

[312] as shadows from that center-point

[313] i.e., the holy house (baitul muqaddas) in Jerusalem

[314] the good of

[315] Q.Al-Imran.96-97

meet the form[316] Hajj has become *fard* for me. And the path is safe as well, since peace is predominating. And I have plenty of desire to carry out that fard. But I'm procrastinating (taswif) more and more. The result of *istikhara* is not supporting Hajj. As much as I am focusing on it with concentration, no path is opening up to go there. And I am not seeing myself reaching the noble Kaaba. What to do?

Because such excuses do not work for procrastinating on fulfilling obligation (fard). In any case, to discharge the duty of carrying out the obligation (fard) of Hajj, by the grace of Allah swt, I should leave the house . And make my best effort to cross the path. If I succeed in reaching, it would a magnificent boon. And instead, if I get left on the path, then I hope that it would be ready cash-on-hand. *Wa 'llahu subhanahu a'lamu bihaqa'iqi 'l-umuri kulliha.* Dua: *Wa 'l-sallallahu ta'ala 'ala sayyidina muhammadin, wa alihi, wa sahbihi ajma'ina, wa sallama wa baraka, wa 'ala jami'i 'l-anbiya'i, wa 'l-mursalina, wa 'l-mala'ikati 'l-muqarribina ajma'ina.*

3.23 Maktub 2.73

To Khwaja Muhammad Ma'sum
Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa.

Perfect man: Zahir versus batin

Man is the union (majmu') of both the world of empirical things ('alam-i khalq) and the world of subtle things ('alam-i amr). You may consider the world of empirical things ('alam-i amr) as its form or outside (surat, zahir). And the world of subtle things ('alam-i amr) as its reality or inside (haqiqat, batin).

What sufis say

They[317] consider the fixed entities (a'yan-i thabita) to be the realities of the contingent things (haqa'iq-i mumkinat). Because

1. the contingent things are shadows of those [318] entities (mumkinat zilal-i an a'yan and). And

2. those[319] entities are the essences of these[320] things (an a'yan u'sul-i iynhast).

The sufis say so because whether you call those[321] realities or essences (cheh haqiqat va mahiyat)[322] of the contingent things, those[323] are those same shadows of the 'ayan (haman zilal-i 'ayan and), which have become contingent things by those shadows (cheh haqiqat va mahiyat-i mumkinat, haman zilal-i a'yan ast — keh mumkinat beh an zilal gozashteh).[324] And as the[325]

[316] I.e., the Mujaddid wants to meet the Kaaba physically

[317] It seems that the Mujaddid is referring to the interpretation of Ibn Arabi according to the Wujudi school of Jami etc. by the term *sufi*

[318] fixed

[319] fixed

[320] contingent

[321] 'ayan

[322] shows that Mujaddid uses *haqiqat* and *mahiya* as synonyms

[323] 'ayan

[324] i.e., the 'ayan which are opposite those shadows

[325] final

result, realized shadow existence (wujud-i zilli).

Sufis hold that there are some entities (‘ayan) there, which have established ta‘ayyun-i wujubi — Indeed, those entities are different (bekhilaf). And those entities are above the levels of contingentness (fawqi maratib-i imkan). Because those entities (‘ayan) are opposite to the realities of the created things (haqa'iq-i mumkinat). Take note! Those realities are the shadows of the original ‘ayan by which that thing has been created, and created shadow existence.

Note: This is zilliyat and the Mujaddid explains it better elsewhere. So please study my annotated translation of maktubs of zilliyat where Ibn Arabi is contrasted with the Mujaddid: 1. maktub 1.234 and 2.1. However, he rejected zilliyat at the end of life in 3.122 and proposed a new theory of seven entifications.

They[326] call the ‘ayan-i thabita as haqiqat-i mumkinat. They do so because they

1. establish necessariness there[327], and
2. consider them[328] to be on the degree of necessariness (martaba-i wujbi).

Because they consider the two ta‘ayyuns, wahdat and wahidiyyat, which are on the degree of ‘ayan-i thabita, as ta‘ayyun-i wujubi. Also they consider the other three ta‘ayyuns, i.e., ruhi, mithali and hissi,[329] as contingent (imkani) entifications.

Therefore, ta‘ayyun-i wujubi may be called the haqiqat of ta‘ayyun-i imkani only metaphorically. Because the haqiqat of the contingent things must be from the contingent world (‘alam-i imkan), instead of from the degree of necessaryness (martaba'i wujub). It is as if the *asl* of everything is its *haqiqat*.

Sufis are *ka'in* and *ba'in*

Sufis say,*Sufis are* ka'in *and* ba'in. What it means is that they are outwardly with the creation (beh zahir ba khalq) and inwardly disjoint from it (beh batin ba iyshan juda), instead with Haqq swt. They interpret zahir as ‘alam-i khalq, and batin as ‘alam-i amr. They say that this station, in which there is focus onto both the two sides concurrently,[330] as a very high station. And they consider it as the station of making others perfect and giving them guidance (takmil, irshad). And they think that it is the degree of giving invitation (martaba-i dawat). I have received an elect marifat here:

1. There is a person who is the elect of the elects (akhss-i khwass)
2. To that elect one, the entire ‘alam-i khalq and ‘alam-i amr are like that one's form and appearance (surat, zahir)
3. That elect one's reality and inside (haqiqat, batin) is
   a) that divine name, which is that one's origin of

[326] i.e., wujudi sufis
[327] i.e., ‘ayan-i thabita are on the wujubi degree
[328] the ‘ayan
[329] i.e., ta‘ayyun-i jasadi
[330] interpretive translation for *jam‘a baina 'l-tawajjuhain* c.f. Aftabi

entification (mabda'i ta'ayyun)

b) and along with it, the other names and crossing-overs (asma, shu'unat), which are like the prototype (asl) of that name[331]

c) Even that, the haqiqat of the elect one reaches that[332] the Hazrat person, which is disengaged from modes and crossing-overs (intahat ila hadrati 'l-dhati 'l-mujarradati 'ani 'l-shu'uni wa 'l-i'tibarati)

4. This arif who has completed marifat ('arif-i tamm al-ma'rifat), when he

a) he crosses (tayy) all the levels of contingentness (jami'-i maratib-i imkaniya) and arrives on the prototype of that name, i.e., the name, which is his qayyum,

b) and his saying *I (ana)* gets uprooted from the contingent levels (maratib-i imkaniya), and instead conforms to the rules related to that name (ba an ism muntabaq)

c) and ascending sequentially (beh tartib bar sabil-i 'uruj), his saying *I (ana)* gets united (muntabaq) with the degrees above that name, which is the prototype (asl) of[333]

d) and next, according to the said rule, he sequentially finds union (intabaq) with that name

e) and he reaches the disengaged one-in-number person (ahadiyat-i mujarrada).

5. At that time, all the above-mentioned degrees (iyn hameh-i maratib) — with which his saying *I (ana)* became united (intibaq) — those [334] become his haqiqat.

6. In that way, his 'alam-i amr, like his 'alam-i khalq, also gets to be like the form of that haqiqat. And this form is like the clothes of that haqiqat, like a person wearing those clothes.[335]

7. On the other hand, in the cases of all other people, their saying of *I* are put on the 'alam-i amr and 'alam-i khalq. Therefore, their surat and haqiqat are indeed

[331] i.e., the name which is the origin of entification

[332] level of

[333] the name

[334] degrees

[335] By the above-mentioned narration, it is understood that an arif who has realized perfect marifat, when he says *I*, it indicates the disengaged one *ahad-i mujarrada* instead of that arif himself, c.f. Aftabi

these ‘alam-i amr and ‘alam-i khalq. And the names, which are the origins of entification of those people, those names are nothing but the qayyum of those people.

How can a divine name be arif's reality?

Question: However much that the arif finds perfection in marifat, he is still in the genus of contingent things. And from contingentness, he does not get re-qualified with necessaryness. On the other hand, the name that is his *qaiyyum* is on the degree of necessariness (martaba-i wujub). So how can that name be his reality (haqiqat) and his part (juzv)?

Answer: That name becomes the reality of[336] apparently (beh i‘tibar-i shuhud), but not ontologically (wujud). So there is no bar. It is like what is said on the the matter of *baqa bi-'llah*. However, this *shuhud* is not merely conceptual (takhayyul). Indeed, plenty of benefit and results come from this[337].

Yearning of Hafiz is not in vain
Amazing story astonishing narration is there indeed

Fariyad-i Hafiz iyn hameh beh akhir harzeh nist
Ham qissa-i gharib va hadith-i ‘ajib hast

[336]the arif
[337]shuhud even

Haqiqat of perfect gnostic is sublime

Therefore, it is verified (muhaqqaq) that the form alone (mujarrad-i surat) for this gnostic is the summation (majmu‘) of the form and reality for the others. And when compared to his reality, that surat of this gnostic is like a set of clothes that he wears. Therefore, how would all others find his haqiqat? Or what would they understand of that?[338] Those all others, what would they conceive of that perfect man except as a possessesor both surat and haqiqat, as they are. This hadith alludes to these,[339] *When they are seen, Allah is remembered (Idha ru'uw dhukira 'llahu sub-hanahu).*[340] *he swt (ilahi)! How have you made your friends (dostan)! Whoever recognizes them, finds you, and vice versa, he who fails to find you, fails to recognize them.*

Focus: Haqq or dual

I have written in a few maktubs and risalas that when the arif who has attained marifat completely returns to give invitation, he turns his face onto the creation in totality — it is not that his zahir is onto the creation but batin is onto Haqq swt. Instead, what is meant by *totality (kulliyat)* is that he is face-turned onto both of these two, i.e., both the world of creation (*‘alam-i khalq*) and the world of command (*‘alam-i amr*), for the purpose of giving invitation — as the people of the tribe already know. Previously I interpreted this in another way

[338]haqiqat
[339]perfect gnostics
[340]hadith

but now I think it I made an error.[341]

Therefore, regardless of the method that it happens, in the time of return (ruju‘), the perfect knower (‘arif-i kamil) is face-turned in totality in the direction (beh janib) of the creation. Consequently, for him whose one face is towards the creation and the other face is towards the Haqq (ja), he is on the middle part of the journey (tawassut-i sayr).

Dual focus: Higher Take note that this salik[342] is higher (bulandtar) than that person who is face-turned exclusively onto Haqq (ja). Because that [343] person is lacking in discharging his duties towards the creation whereas this[344] salik in discharging both the duties, the duty towards the creation and the duty towards the Haqq swt, as much as he can. Additionally, this salik is inviting the creation towards the creator. And therefore, this salik is more perfect (akmal) than him.[345]

Lack of face-turning: A perfection You may know that turning the face onto Haqq signifies distance. And in the case of this gnostic, distance (bu‘d) is inappropriate. On the other hand, distance may be appropriate in the case of others who need face-turning (beh tawajjuh muhtaj and). Have you seen anyone who turns his face onto himself? Therefore, the thing that is nearer than one’s own self, there is no way to face-turn onto it. Therefore, not face-turning is an elect perfection of that salik,[346] although shortsighted ones may hold that [347] as a defect. And those[348] may consider face-turning more perfect than not face-turning.

Conclusion May grant those [349] a sense of justice, so that they refrain from judging by their rank ignorance, and as a result, do not rule excellence as defect.

3.24 Maktub 2.74

To Khwaja Shaykh Hashim

May Allah (S) keep you safe from that what is inappropriate for you (Sallamukumu ’llahu subhanahu amma la-yaliqu bijanabikum)!

Tafsir: Two generous verses

1. Allah (tabaraka wa ta‘azama wa ta‘ala) has said, *Then we have made them heirs to the book*[350] *whom I have chosen from my worshipers (Thumma*

[341] Mujaddid mentioned, haqiqat, batin, ism, qayyum etc. Here I am skipping one or two lines as they would interrupt the flow for the reader.

[342] i.e., this dual focus salik who is partially focusing (mutawajjuh) onto the creation in order to give invitation, and partially focusing onto the Haqq

[343] Haqq-focused

[344] dual focus

[345] i.e., additional to his normal duties to the Haqq and the creation, this dual focus salik is doing one more task — he is inviting the creation towards the creator. Therefore, this dual focus salik is better than he who focuses singularly onto the Haqq but doesn’t preach to the creation

[346] Because turning the face onto he swt implies that he was distant from he swt to begin with. So when the salik was close to begin with, he does not turn his face anew.

[347] not face-turning

[348] shortsighted ones

[349] shortsighted ones

[350] Quran

awrathna 'l-kitaba 'llazina 'stafayna min 'ibadina) Among them, many have oppressed their nafses, and on the other hand, many are in the middle state (muqtasidun), and many are in the forefront (sabiqun) in doing good deeds, by the command of Allah swt.

2. Allah (ta'ala) has also said, *Verily, I put the thing held in trust before the heaven, the land, and the mountain. Then they refused to bear it, and felt fear from it, but it was man who borne it. Indeed, he is very oppressive and ignorant (Inna 'aradna 'l-amanata 'ala 'l-samawati wa 'l-ardi, wa 'l-jibali. Fa-a baina ayy yahmilna wa ashfaqna minha, wa hamalha 'l-insanu, innahu kana zaluman jahula).*[351]

As for the interpretation of these two verses, whatever that Allah desires is true, while we interpret it according to what has been revealed to us. *O our nurturer! Do not take on us, if we make mistakes (Rabbana! La tu'akizna in nasina aw akhta'na).*[352]

Hadith of Adam

You may know that *Verily Allah has created Adam is his form (Inna 'llaha khalaqa 'l-adama fi suratihi).*[353] He (ta'ala) is disengaged (munazzah) from and rises (muta'ala) above any form (surat). So, the creation of Adam in the form of him swt can be taken in the meaning that if a form could be determined (fard) for the degree of incomparability (martaba-i tanzih), in the world of images ('alam-i mithal) then that form must be comprehensive (jami'). Therefore, man who is comprehensive exists in that[354] form. For no other form has that receptivity (qabiliyat) so that it could be the image (tamaththal) for that sanctified (muqaddas) degree of tanzih in the world of images. Or it could be the mirror for that[355]. That is the reason that man is fit for the caliphate of he swt (shayan-i khilafat). Because unless it is created in the form of the first thing, the second thing does not become worthy of being the caliph of that first thing (shayan-i khilafat). Because the caliph of a thing is the representative of the thing (khalf-i shayy) and the deputy of the master (na'ib-i munab)[356] who is that thing. Therefore, when man has become the caliph of Rahman, necessarily it is he who has been selected to bear the burden of the object held in trust (tahammul-i bar-i amanat ra muta'ayyun shad).

> And none may bear the tributes to
> the king
> but his chariot
>
> Wa illa la yahmilu 'ataya 'l-maliki
> illa matayahu

The heavens, the land or the mountains, where would they find the comprehensiveness (jam'iyat) — so that they could get created in his form? Or get worthy of bearing the burden of the object held on trust (amanat) of he swt swt? I am feeling that if by divine decree, if the burden of this trust

[351] Quran
[352] Quran.Baqara.2.286
[353] hadith: Bukhari, Muslim, Mishkat, chapter al-islam
[354] comprehensive
[355] degree
[356] Aftabi says *qa'im-i moqam*

is put on the sky, the earth or the mountain, they would get break into pieces. And not even a sign of them would remain.

Rank of Qayyum

I believe that *qayyumiyat*, i.e., the ability to preserve that amanat, is specified with a supremely perfect individual within humanity (bekummal-i afrad-i insan). I.e., the perfect man's interactions reach a point that Almighty makes him the qayyum[357] of all the things with the ruling making him worthy of the caliphate of the Almighty, and carry the burden of his amanat. And it is via the intermediaryness (tawassut) of the qayyum that Almighty gives all the things (ashya) attainment of benefit, existence, abidingness (ifadah, wujud, baqa), and the rest of the perfections, both manifest and non-manifest (zahiri, batini). If it is the angels, they make him the wasila.[358]. And if it is the jinn or man, they fix themselves (mutashabbith) onto him. Truly, everything is face-turned onto him. It is as if everything is looking (nagaran) towards him, regardless of whether they are aware of it or not. Allah swt has said, *Verily, he*[359] *is oppressive and ignorant (Innahu kana zaluman jahula).*[360] I.e., he has oppressed his own nafs.

Even that, he has not left the existence (yubqi) of the nafs, or even any rule related (tawabi'i) to its existence, according to the traces, but not according to the rules (atharan, wa la hukman). If he had not oppressed himself in such a way, he would not have been fit to bear the burden of the amanat of he swt. He is ignorant possessing a lot of ignorance (jahulan kathir al-jahl). Even that, he lacks even any knowledge or perception ('ilm, idrak) of the sought thing. Instead, he is incapable of perceiving him, and ignorant of the knowledge of the sought thing ('ajz 'ani 'l-idraki, jahl 'ani 'ilmi).

This incompetence and ignorance ('ajz, jahl) is that homestead is the perfection of marifat there. Because he who is more ignorant, there he attains more marifat (ajhalahum a'rafahum). And there is no doubt that he who attains more marifat, he is more fit to bear the burden of the amanat. It is as if these two qualities[361] are qualifications for being fit to carry the burden of amanat.

Qayyum is Vizier This gnostic who has been honored with the office of the qayyum of the things (mansab-i qayyumiyat-i ashya), he is like the vizier (wazir). It is as if the important matters (muhimmat) of the creation have been put onto him. Indeed the sultan is the giver of bliss, but that bliss is linked via the intermediation of the vizier. The highest figure (ra'is) in this felicity is the father of man Hazrat Adam (AS). And this supreme rank (mansab) is truly reserved for the possessors of magnificence (ulu 'l-'azam) prophets (AS). As the

[357] lit., one who make things stand or abide. Qayyum has a technical meaning in the Mujaddidi tradition. It is written in our books, e.g., *Rawdatu 'l-Qayyumia* that he swt created a rank named qayyum for four people, the Mujaddid and three of his descendants. The qayyums are below the prophets but above all the awliya.

[358] lit., become his *mutawassil*

[359] man

[360] Q

[361] oppression and ignorance

follower and heir of these prophets, many others[362] also receive it.

To the generous lord
no task is hard

Ba kariman
karha dushvar nist

Group 1: Qaiyyum The first group of the heirs to the Quran selected from the slaves of he swt, are those who have oppressed their own nafses.[363] They are those who have received the rank of the qayyum.

Group 2: Khullat The second group among those selected ones (bargazidgan) are called the middlers (muqtasid). And they have been honored with the felicity of intimate friendship (khullat). And as a result, they have attained the ability to become the

1. possessor of mysteries and
2. people who advise (sahib-i sirr, ahl-i mashurah).

Although the interactions and activities (mu'amalat, kar va bar) of the emperor are linked to the vizier, still those[364] are close companions and possessors of fellowship and friendship (khalil-i nadim, sahib-i uns, ulfat). They[365] are for their own happiness (farahat-i khod). And vice versa, that[366] is for understanding others (fuhmat-i digar).[367] So there is a gulf of difference between these two (Shattana ma bainahuma). The primary figure on this citcle[368] of khullat is Hazrat Abraham Khalilur Rahman (AS) although all others may attain this station as well.[369]

Group 3: Mahabbat Above the station of khullat is the station of mahabbat. And the third group who are the preceders in good deeds (sabiq bi 'l-khayrat), it is that group who are honored with that sublime station.[370] Friend and close companion (yar, nadim) are different, and the lover and beloved (muhib, mahbub) are different.[371] The mysterious things and interactions (asrar, mu'amala) that take place (miygozarad) between the lover and the beloved (muhib, mahbub) — friends and close companions (yar, nadim) have no right of possession (madkhal) in them.

However, if the fellowship is perfect (dar waqt-i kamal-i uns va ulfat), the hidden mysteries of love (asrar-i khafiyya-i mahabbat) may be discussed before that magnanimous friend (jalil-i jalil al-qadr). Also, he can be made into the pot of the secrets between the lover and the beloved (fakhram-i asrar-i muhibb va mahbub).

The head of the circle of the lovers (ser-i halqa-i muhibban) of this group is Hazrat Kalimu 'llah (AS). And the head of the

[362] e.g., the Mujaddid
[363] i.e., have realized *fana-i nafs cf. Aftabi*
[364] of the second group
[365] i.e., these friends
[366] vizier
[367] resolving the dangers and interactions for all cf. Aftabi
[368] i.e., station
[369] It suggests that the Mujaddid received the station of *khullat* also
[370] of mahabbat
[371] i.e., there is a gulf of difference between those two

band of the beloveds (ser-i gardeh-i mahbuban) is Hazrat the seal of the rasul (slm). And as their follower and heir, others may also attain these two stations. The stations above the station of mahabbat, their discussion has been made in another maktub. Hazrat Muhammad (slm) is the highest in that place as well. Those stations are included within the stations of the preceders (sabiq). And they are the third group of the heirs to the holy Quran.

O our nurturer! Grant us mercy from you, and make our works easy (Rabbana! Atina min ladunka rahmatan wa hayyi'u lana min amrina rashada)! Salam onto them who obey the guidance (Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda).

3.25 Maktub 2.75

To Mirza Muzaffar Khan
May Allah (S) keep you safe from that what is inappropriate for you (Sallamukumu 'llahu subhanahu amma la-yaliqu bijanabikum)!

Calamities: Expiation for sins

For the friends, the worldly adversities and calamities (mihan, balayyat) they face are expiation (kaffara) for their own sins (zallat). You should keep on seeking wellness ('afwu, 'afiyat) with humility, lowliness, solicitousness, and brokenness (tadarru', zariy, iltija, inkisar) from the holy person of he swt, until the time that a sign that the prayers have been accepted comes, and the calamity goes away. Although your friends and well-wishers are indeed praying, still he who is facing the danger is the fittest for praying. To take the medicine, and to stay away from what the doctor has forbidden is the job of the patient, all others are nothing but incidental things. The true meaning of the interaction (haqiqat-i mu'amala') is that that whatever one receives from one's true beloved (mahbub-i haqiqi), one should accept it as a gift joyfully (ba kushadgi) putting the fore-head to the ground (zabin) with an applaud (ba-afrakhiy) in his heart. Instead, one would get pleasure (mutaladhdhidh) from it. If being ashamed and badnamed (raswa 'iy, biy-namusiy) is the intention (murad) of the beloved, it should be better than name and fame (namus, nam) to the lover although that name and fame are the intentions (murad) of the lover's nafs. If this meaning is not attained by the lover then his love is imperfect (naqis), instead it is a lie (kadhib).

If greediness is what the sultan of religion seeks from me
I'd throw dirt on the head of patience after this

Gar tam'a khvahed az man sultani din
Khak bar farq-i qina'at ba'd az iyn

Janab Shari'at Ma'ab has returned from service. He narrated the states of that travel and the difficulr situation of the travelers. Fatiha for their composure and well-being have been recited.

O our nurturer! Do not take on us if we forget or. O our nurturer! And do not put onto us a burden as you have burdened those before us. Our nurturer! And do not put onto us a burden that we lack the strength to bear. And blot out our

sins, forgive us, have mercy onto us, and since you are our protector, and as a result, help us against those who stand against faith. (Rabbana! La tu'akizna in nasina aw akhta'na. Rabbana! Wa la tahmil 'alaina isran kama hamaltahu 'ala 'llazina min qablina. Rabbana! Wa la tuhammilna ma la takatalana-bihi. Wa'fu 'anna, wa 'gfirlana, wa 'rhamna, anta mawlana, fa-'nsurna 'ala 'l-qawmi 'l-kafirina).[372] *Subhana rabbika rabbi 'l-'izzati 'amma yasifuna. Wa salamun 'ala 'l-mursalina. Wa 'l-hamdu li-'llahi rabbi 'l-'alamina.*[373] *Wa 'l-salam.*

[372]Quran.Baqara.2.286
[373]Q.Saffat.180-2

Chapter 4

Maktubs 2.76-2.99

4.1 Maktub 2.76

Throne: Reality

To Mawlana Farrukh Hussain
Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa.

Throne

The noble throne is an amazing artisanry (masnu'at) of Haqq (S). Within the macrocosm ('alam-i kabir),[1] is a barzakh in-between the world of creation (khalq) and the world of command (amr). And it[2] possesses the colors of both the sides. The world of creation, i.e., the land, mountain and heavens (zamin, koh, asman), have been created within six days. It is as Allah has said, *The earth has been created within two days (Khalaqa 'l-arda fi yawmain).*[3]The throne was created even before them. As Allah swt has said, *He is he who created the heavens and the earth within six days. And his throne was on water (Khalaqa 'l-samawati wa 'l-arda fi sittati ayyamin. Wa kana 'arshshahu 'ala 'l-ma'i)*[4]. Instead, it is understood from this generous verse that water was created even before them. Therefore, just as the noble throne is not from the genus of the earth (jins-i ard), it is not from the genus of the heavens either. It is because the throne has the full share (hazz-i wafir) of the world of command, but that[5] do not. In summary, when that[6] has more relationship with the heavens (asman) than the land (zamin), then that [7] is counted to be within the genus of the heavens. Therefore, that[8] is beyond the rules of both the heavens and land.

Kursi Now remains the discussion on the *kursi.* Allah swt stated, *Stretches his kursi over the heavens and the earth (*Wasa'a kursiyuhu 'l-samawati wa 'l-arda*).*[9] This verse shows that the kursi is separate (juda) from the heavens. And it is wider than them

[1] this throne
[2] this throne
[3] Quran
[4] Q
[5] earth or heavens
[6] throne
[7] throne
[8] throne
[9] Quran

all. There is no doubt that the kursi is not within the world of command, and it is said to be below the arsh whereas the interactions of the world of command are above the arsh. Kursi — when it is included within the world of creation (khalq), and it has been created separately from the heavens. then its creation should be beyond the above-mentioned six days. However, there is no bar to it because the entire creation was not created within those dix days. E.g., water is a thing of the world of creation but it has been created outside these six days, it was earlier that these six days, which has been nararted earlier. Since I have not been able to learn on the heart well up to now, I have left its detailed description for another time. I am hoping for the grace of he swt. O my nurturer! Increase my knowledge (Rabbi! Jidni 'ilma).[10]

How were days distinguished?

This clarification clarifies two hard questions. Question 1: When there were neither heaven nor land (zamin), how were the days distinguished? I.e., how was Sunday separated from Monday, Tuesday from Wednesday or Thursday from Friday?

Answer 1: Because time was created and the days appeared when the Arsh was created, which was even before the creation of the land and the heavens. So the question is now resolved. It is not that the sunrise and sunset are needed to distinguish the days. Because as it has been narrated in hadith, there is no sunrise and sunset in the paradise but there is indeed separation between the days.

[10]Q

Heart contains he swt

Also, the second question is resolved. And this [11] is a knowledge unique to me.

Question 2: It comes in a sacred hadith, *Earth and heavens may not contain me but the heart of the faithful worshipper (La yasa'uni ardi wa la sama'iy lakin qalbu 'abdiya 'l-mu'mini).*[12] This hadith establishes that the more complete manifestation is unique to the heart of the faithful worshipper (zuhur-i atamm makhsus bi-qalbi 'abdi mu'min). And this felicity does not come into the lot of anything else.[13] On the other hand, what you wrote in the Maktubat [14] goes against it. And there you wrote, *The more complete manifestation (zuhur-i atamm) took place above the throne ('arsh). And the manifestation of the heart is merely a flash (lam'a) of that light.*[15] Comment?[16]

Answer 2: It is realized from the earlier verifications that the traces and the rules (athar va ahkam) of the noble arsh are different from the traces and the rules of the land and the heavens (ard, samawat). And as its result, while that heart can not be contained within the heavens and the land, that[17] may indeed be contained within the arsh. Yes! The heavens, the land and whatever that are within them, none of them has the receptivity (qabiliyat) for that that

[11]resolution

[12]hadith

[13]but that heart

[14]earlier

[15]i.e., light of the more complete manifestation above the arsh

[16]O you Imam-i Rabbani! So how do you rationalize this contradiction between that hadith and what you wrote earlier?

[17]heart

type of wideness (wasa‘at)[18]. Indeed, it is the heart that is fit to receive this felicity,[19]. *Take note:* The heart is limited in its wideness when compared with the land and the heavens, but not when compared with the rest of the creation. Because if[20] were not [21] that way, the noble arsh could be included within[22], and as its result, the opposite meaning could be held for the hadith.[23] Therefore, the second criticism is also resolved.

Heart: Superiorities

1. Abides forever

You may learn that the earth (ard), heavens (samawat) and all that is in there, if all that were thrown before the noble throne (‘arsh-i majid), which is the locus of complete manifestation (mahall-i zuhur-i tamm) of he swt, without any delay they would become nothing, and get erased (nachiz, mudmahal). Even that, not even a trace of them would remain. On the other hand, the heart of man, which is colored in the that color,[24] would remain abiding (baqi), and would not turn into sheer nothing (la-shay mahd). It is likewise with the manifestations (zuhur) that suspend from what is beyond the throne (fawqa beh ma wara-i ‘arsh ta‘alluq darad), which is the world of sheerness (‘alam-i sirf).[25] The same comparison holds when any degree or martaba is compared with the martaba above. And this rule goes on until the end point of the world of command (‘alam-i amr). However, when this circle ends, the salik experiences bewilderment and ignorance (hayrani, jahl). If marifat is attained there, it is in an unqualified manner. And that marifat is not within the realm of newly arrived (hadith) knowledge.[26]

Now I am describing a little on the excellence of man and his heart.

When you said on defects of wine
Now tell us about its virtues

‘Aibiy jumleh begoftiy
hunarash niz begoiy

[18] to contain the heart

[19] i.e., the felicity of being the *(*mazhar) the locus of manifestation of he swt

[20] the heart

[21] limited in

[22] the rest of the creation

[23] Since the arsh is a thing of the world of creation, the heart must be unlimited in wideness with respect to the rest of the creation apart from the arsh. Because

1. If the heart was limited in that way, something else from the world of creation could contain it.
2. And then he swt’s saying in the hadith that nothing can contain him but the heart of the faithful would be falsified.
3. So the proposition that the heart is limited is reduced to absurdity.

[24] of the throne

[25] when those manifestations are compared with the higher-level things of the *‘alam-i amr*. Here note that Aftabi interprets *‘alam-i sirf* here as *‘alam-i amr*

[26] i.e., when the circle of contingentness, *da’ira’i imkan* ends, and the salik is on the border of the realm of necessariness, he gets bewildered and confused. And he fails to get any understanding of what he swt is like. If he gets any knowledge any knowledge, it is in an unqualified manner. And that knowledge is not at all like human knowledge.

2. Has knowledge and perception

The noble throne, although it is all-embracing (awsa‘) and the locus of the complete manifestation (mazhar-i atamm), still it itself lacks the knowledge or perception (‘ilm-i husuli, shu‘ur) to attain that felicity.[27] On the other hand, the human heart is its opposite. The heart possesses perception (shu‘ur). And it has been filled and ornamented (ma‘mur, muzayyat) with knowledge (‘ilm, ma‘rifat).

3. Gets effusion from *hi'at-i wahdani*

And[28] has another superiority—let me describe it. So listen with inner awareness:

The amalgam that is man (majmu‘-i insan) or microcosm (‘alam-i saghir), is composed (murakkab) of world of creation and world of command (‘alam-i khalq, ‘alam-i amr). However, he[29] still contains true (haqiqi) *hi'at-i wahdani* that is ruled by traces and rules (keh athar va ahkam). On the other hand, that *hi'at-i wahdani* is not there within the macrocosm. If there is any, it is merely conceptual (i‘tibari)).[30] Therefore, all the effusion that

1. man receives through this road of *hi'at-i wahdani*
2. man's heart receives via human intermediation (betawassut-i uw)

, both

1. the cosmos, and
2. the arsh, which is like the heart of the cosmos,

are deprived of that effusion and baraka.

4. Possesses perfection of earth

The element earth (ard) is

1. truly the gist (khulasa) of all creation
2. although it is far (duriy), still it is nearest to the manifestation (aqrab-i zuhur).

And so the perfections of that[31] permeate (sarayat) the amalgam that is the microcosm (dar majmu‘a-i ‘alam-i saghir).[32]

On the other hand, the macrocosm (‘alam-i kabir) truly lacks this amalgam (majmu‘a). And so those said perfect things do not permeate (sarayat) that place.[33] Therefore, these perfections and excellences of this[34] are present in man although not within the noble arsh.

Superiority: Partial for heart—comprehensive for throne You may know that these excellences and perfections that are established for the heart, when one throws one's gaze into them, then one realizes that this superiority of the heart is merely partial (juz'iy). On the other hand, comprehensive (kulliy) superiority is realized only within the manifestation (zuhur) of the arsh. An analogy between the arsh and the heart is this:

[27] felicity of the complete manifestation
[28] the throne
[29] man
[30] but not true cf. Aftabi
[31] element earth
[32] i.e., the human body
[33] i.e., macrocosm (‘alam-i kabir)
[34] element earth

> A big fire that illuminates a vast plain. A lamp (mash'al) is lit from that fire. Some lighted things,[35] which are not already within that[36], are added to it. And as the result, that[37] increases its brightness.

There is no doubt that these additional things (ziyadatiy) only establishes the partial (juz'iy) superiority.[38] *Wa 'llahu subhanahu a'lamu bihaqa'iqi 'l-umuri kullaha.* Dua: O our nurturer! Fill up our light fully, and forgive our sins. Verily you are all-powerful (Rabbana! Atmim lana nurana. Wa 'gfirlana. Innaka 'ala kulli shay'in qadir). *Alhamdu li-'llahi rabba 'l-'alamina, wa 'l-salawatu wa 'l-salamu 'ala sayyidi 'l-mursalina, wa 'ala alihi 'l-kirami, wa as-habihi 'l-'izami min yawmina hadha ila yawmi 'l-qiyami.*

4.2 Maktub 2.77

To Mawlana Hasan Barqi, answering his letter

All praise is to Allah! Peace on his elect devotees (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*). Brother Shaykh Hasan! May Allah make your state *ahsan*, most beautiful. I have received your blessed letter. I am delighted as it carried the fragrance of following the sharia and a firm standing on it (tasharru', istiqamat).[39]

Answer: You may know it and be aware that you have criticized the sufi shaykhs in a displeasing way with meaningless talk. And its true cause is that you have failed to reach the purpose of those masters.

Tawhid-i shuhudi

> Note: All sufis need to experience tawhid. i.e., all sufi masters experience tawhid, i.e., tawhid-i shuhudi. Many also experience tawhid-i 'ilmi in addition. Ibn Arabi's system is one type of scientific tawhid-i 'ilmi, but possibly there can be other sciences of tawhid-i 'ilmi.
>
> All sufi masters experience tawhid for that experience is essential for fana. At that point, the salik experience, instead witnesses that he swt is the true actor behind every act.

Tawhid-i shuhudi is seeing one (yeki ra didan). It is linked to forgetting the ma sewa. And it is an esential (daruri) matter in the tariqa of these sufi masters (qs). And until that[40] takes place, one would not be relieved (khalasiy) of captivation to the others (gereftari-i aghyar). However, you have made fun of that felicity and the possessors of such felicity. The witnessing and the vision (shuhud, ruwyat) that are mentioned in the books of the sufi masters qs — that means unqualified presence (hudur-i biychuniy). And that[41] is related to the degree of incomparability (munasib-i

[35] e.g., a sky lantern, cf. Aftabi

[36] fire

[37] sky lantern

[38] of the heart

[39] Now the disciple writes some meaningless pseudo-marifats proposing all in one.

[40] tawhid-i shuhudi

[41] unqualified presence

martaba-i tanziyya). And it is beyond the boundaries of perception (hita-i idrak). Because perception is within the world of how (‘alam-i chun). In this world, the felicity of that[42] is reserved for the batin. On the other hand, for the zahir, there is no alternative but the seeing of two, in this world.

For this reason, it is said that just as there are both polytheist and monotheist (mushrik, muwahhid) in the macrocosm (‘alam-i kabir), they both are also brought together (jam‘a) within the microcosm (‘alam-i saghir).[43] Therefore, if the batin of the perfect people is absorbed in God (khoda) (JA), and the zahir is absorbed in taking care of his family, there is no harm in it. Ones who fail to understand this, only they criticize this. Warning! Don’t talk like that.[44]

Instead, fear the “anger of otherness” from he swt (ghayrat-i khodawandi).[45] The lying pirs of this age have put you into confusion. So keep your focus onto the masters.[46] Yes! If you criticize the newly brought or invented matters of the followers of bedat (muhdathat, mukhtara‘at-i mubtad‘iyan), there is room for it. On the other hand, it is really bad to criticize those that are settled technical terms of the sufi tribe (muqarrar-i qawm). Because without those terms, one may not speak properly (namunasib) on this path.

You might have seen in my maktubs and risalas how the matter of *tawhid-i shuhudi* has been written, and how that matter has been established to be essential for this path. You should habe asked on this matter, and question respectfully. That[47] is such a flower that has bloomed after the passing away (mufarraqat) the Marhum Mawlana Ahmad (‘alaihi ’l-rahmatu). When he was living, such a saying never came out of your tongue. It is good that you have written, and you are being warned. Write on that also what would be manifested after this. Don’t worry if those are true or false, don’t worry if those are true or false. It it is true, it would be the cause of happiness. And if false, it the cause of warning. Anyway, in all situations, don’t neglect to write letters. At the end of the year, your letter comes with the caravan. It is absolutely essential to take necessary advice once at the end of the year. And if you don’t write on your own states, and ask nothing at all, the path of discussion does not open up.

Heart—Zahiri or Batini?

Question: Is the heart a zahiri thing? Or a batini thing?

Answer: The matter of the zahir and batin of the salik has been written in detail in another maktub.[48] I would write Mulla ‘Abdul Hayy to send its copy to you, and you may read it there.

[42] unqualified presence

[43] i.e., the human body

[44] i.e., like the tawhidi speech that you have made in the beginning of this letter. Note: That speech has been omitted in this translation

[45] *ghayrat* is the specific type of anger that he swt shows when one violates his sanctity

[46] i.e. of our Naqshbandi tariqa instead of those tawhidi fake masters

[47] criticism

[48] In the course of my study, Allah willing I’d find the reference. Does anyone know it? Shoot me an email.

Recognizing stages without self-disclosure or unveiling

Question: There are tariqas, which lack any self-disclosure or unveiling (tajalli, kashf). How would the salik recognize when he has reached the middle or the end there?

Answer:

1. **Via the shaykh** Although that salik keeps no news of his own state, he still is in the service of a sufi shaykh who is perfect in perfection-giving (*pir-i kamil-i mukammil*). And that sufi shaykh has the knowledge on the path, shows the path, and it is in the service of that sufi shaykh that the salik remains . In that situation, the knowledge of that sufi shaykh is enough for that salik. And it is via that sufi shaykh's instruction that the salik comes to know on the middle and end stages.

2. **Via disciples** Or that kamil pir could give him ijazat to make disciples, and then the the states of the disciples would be the mirror for his own perfections. He could see his own perfections or imperfections [49] onto those.[50]

3. **Via his own *hal*** Another sign of attaining the marifat of the end is that the salik would become empty and clean (khali, saf) of the ma sewa. And his breast would be free of all intentions.[51]

However, take note that the end stage (nihayat) has many degrees (maratib-i besiyar) within it, And some of them are higher than the others (ba'duha fawqa ba'din). What has been described is only the first footstep of the end stage (qadm-i awwal dar nihayat). And it is Allah swt who grants opportunities (Wa 'llahu subhanahu 'l-muwaffiqu).

[49] reflected
[50] states
[51] i.e., all intentions except he swt

Marifat of sharia is sublime

You have written that what gives peace to yourself is the marifat of the sharia. Every ruling of the sharia is like a gate that brings one to the city of the sought thing (muwsil, shahr-i maqsud). And it gives sign towards that emperor without any sign. It is as if that the following poem is always floating before my eyes.

> We are going to a far away land
> Mind refuses to fix onto fun and frolic
> One who is beyond cosmos
> We are going there to him
>
> Ma beh safr miravim
> 'Azam tamasha kar-ast
> Ma bar-i uw miravim
> Kaz hameh 'alam-i varast

Answer: Your above-mentioned marifat is priceless and lofty. It is most promising. I am very delighted reading it. And the agony that I had went away. May Allah swt fulfils your heart's desire on this path.

Teaching tariqa to non-observant

Note: Yes! You can teach the tariqa even to the non-observant, although the standard rule is that tariqa should to be taught to the observant to make their practice of the

sharia perfect. Because by the baraka of the tariqa, insha' Allah, they would become observant.

Question: Some people come to learn the tariqa but they use proceeds of interest in their food and clothing. And say, *We rectify that using tricks (hila).* Is it proper to teach them the tariqa?

Answer: Yes do teach them the tariqa. However, at the same time, encourage them to refrain from haram. Maybe by the baraka of the tariqa, they would stay away from those questionable (mushtabih) practices.

Question: Two white signs that appeared in the east one after the other, you have asked about those.

Answer: After asking my other friends, I have written a maktub on it. I will tell Mulla Abdul Hayy. *Insha' Allah*, he would send you its copy.

Sending merits

Question: After recitation of the Quran, performing nafl salat, and chanting *tasbih* or *tahlil*,[52] what is better? To give its merit onto parents, teacher and friends, or not.

Answer: Giving is better, because that benefits both oneself and the other. On the other hand, if it is not given, it benefits only oneself. Additionally, may be that deed would be accepted via the wasila of the others. *Wa 'l-salam.*

[52]Tashbih is reciting *sub-hana maliku 'l-quddus*, and tahlil is reciting *la hawla wa la quwwata illa bi-'llah*

4.3 Maktub 2.78

To Darab Khan

All praise is onto Allah, and peace be onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa).

Love with Naqshbandi masters

Yes! Your family has indeed been blessed with plenty of wealth (dawlat-i khushgar). But I am sensing that it has been favored with a felicity that is far more precious. And that is despite being rich (wujud-i asbab-i ghina), and having many reasons to be haughty (wujud-i mavaddi istighna), still you act needy before the fakirs (niyazmandi ast ba fuqara), and serve this sublime grade (khidmatgari ast ba iyn tabaqa'-i 'aliya). That is the sign that you truly love this exalted tribe (mabni az mahabbat va ikhlas-i iyn ta'ifa'-i 'aliya), and evidence that you possess a deep affection towards this saved sect (mush'ir az ma'waddat va ikhtisas-i iyn firqa'-i naziya). For the lovers of this tribe, the good news *He is with him whom he loves (Al-mar'u ma'a man ahabba)*[53] is enough. And for their companions, the happy news, *This is the group those who sit with whom are never of a bad nature (Hum qawmun la-yashqa jalisuhum)*[54]is sufficient.

When, by the grace of he swt, this love[55]becomes so overpowering and predominating, (istila', ghalib) that all these situations (abasteh) are revealed for the salik:

[53]hadith

[54]hadith

[55]keeps on increasing, and ultimately

1. Save this love (mahabbat), nothing remains in the salik's inner realm (batin), and
2. all other captivations (gereftari) completely leave the salik's heart (dil), and
3. all the corollaries (lawazim) to this love are revealed, i.e., he[56]
    a) obeys the beloved (ita'at-i mahbub)
    b) remains fixed onto the desires of the beloved (be-murad-i uw barpa budan'st)
    c) gets characterized by character traits and qualities of the beloved (be- akhlaq va awsaf-i uw mutakhalliq)

— it is at that point that that salik attains *fana'*, annihilation, in his beloved (mahbub)[57]

What are the steps on this path of suluk?

1. First, the beginning step on this path is *fana fi 'l-shaykh*
2. Second, this fana fi 'l-shaykh turns into the connector (wasila) to fana fi 'l-llah
3. Third, that fana[58] in turn turns into baqa bi-'llah
4. Fourth, the salik attains *walayat*

In summary, if in the beginning, without any intermediary (tawassut), love and attraction (mahabbat, injidhab) from the true beloved comes to one's hands, then it is a precious felicity, via which fana and baqa are realized. Else there is no alternative to the intermediaryhood (*mutawassut*) of a shaykh who is *kamil-i mukammil*, perfect in perfection-giving.

1. First, the seeker must annihilate his own desires within the desire of that intermediary,[59], and be annihilated (fani) in him.
2. [60],
    a) Salik's fana fi-'llah expands
    b) Salik attains freedom from the attraction of the *ma sewa*
    c) Salik arrives onto the level of *walayat*

People of the constitution of fire
revel in sugar
People of the constitution of black
bile! Blind are they

Bar shakr ghaltid'iy safra'iyan
Az bara'iy kuriy'i suda'iyan

This discussion has been made to encourage the seekers, and hopeful friends. Allah (S) gives opportunities. PS The carrier of

[56] the salik

[57] initially he has fana in his shaykh and ultimately that leads to fana in Allah. In the sufi path, the deeper the salik has fana in his shaykh, the deeper in his fana in Allah. When I was on the station of fana fis shaykh, my teacher Shaykh Mamun told me, *When you finish this station, tariqa is completed. And you would become a wali of Allah.* I.e., I'd establish a strong rabita or connection to the shaykh, and via that rabita, all the perfections of the shaykh would flow into me.

[58] fi 'l-llah

[59] i.e. his own pir

[60] Second

this letter Muhammad Qasim is the son of a master, and he served the fakirs for a long time. He was raised in the lap of his elder brother with affection, he can not bear pain much. He is hoping for a job from you. It would be a great favor if you'd include him in your staff, and look at him favorably. What more would I bother you with? *Wa 'l-salam.*

4.4 Maktub 2.79

To Shaykh Hasan Barqiy

All praise is to Allah! Peace onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa).

Experiential Islam is superior to experiential faithlessness

The risala that you wrote and gave to Mawlana 'Abdul Hai to show me, he did not show it to me for all these days. Instead, he presented it on the day day Mawlana Babu was going. Seeing it, I was well-pleased.

Because it contained allusions towards turning away from faithlessness (kufr) and proceeding towards pacifiedness (Islam)[61].

All that is in the kufr-i tariqat is intoxication (sukr), and vice-versa, all that is in the Islam-i tariqat is soberness (sahw).

Metaphorical (majazi) Islam is[62] to metaphorical faithlessness (kufr-i majazi). And in that same way, metaphorical (majazi) soberness is[63] to metaphorical intoxication.

Tashbih, similarity is kufr-i tariqat, and vice-versa, *tanzih* is the Islam-i tariqat. Tashbih is different from tanzih, and in the same way, kufr-i tariqat is different from Islam-i tariqat.

To the tribe that has chosen to bring together (jam'a) *tashbih* and *tanzih*, and consider it to be perfection, their tanzih is a type of tashbih. It is only that it[64] is showing itself as tanzih. Else what power does tashbih has that it could be brought together with true tanzih? Or that[65] does not get erased or become nothing before the intense brilliance (sha'sha'an) of tanzih?

> Yes! Wherever the sun blazes
> Does the star Shoha have any way
> but to stay hidden?
>
> Bale! Har ja shod mahr ashkara
> Shoha ra nehan budan cheh yara

May Hazrat Haqq swt ennoble us by the reality of the real Islam (Hazrat Haqq swt beh haqiqat-i Islam-i haqiqi musharraf garnanad). *Bi-'l-nabiyyi wa alihi 'l-amjadi, 'alaihi wa 'alaihim al-salawatu wa 'l-taslimatu.*

Since Mawlana Babu was going, a few words were written in brief. *Wa 'l-salamu 'alaikum wa 'ala man ladaykym.*

[61] 1. i.e., Shaykh Hasan is no longer experiencing kufr-i tariqat, i.e., states (ahwal) that are anti-sharia and instead experiencing states that are in line with Islam. 2. Note that the word Islam has a double meaning here: A. Islam as defined by the external sharia, and B. *the state of pacifiedness*, which is its literal meaning as a *masdar*, verbal noun of the root s-l-m

[62] superior

[63] superior

[64] i.e., what they call tanzih but actually it is tashbih

[65] tashbih

4.5 Maktub 2.80

To Shaykh Hamid Tihari

All praise is to Allah! Peace onto his elect devotees (Alhamdu li-'llahi wa salamun ‘ala ‘ibadihi 'lladhina 'stafa).

Explaining: Whom you know as Muhammad, he is to us he swt

The noble letter that you wrote with the perfect love and purity of intention (kamal-i mahabbat, ikhlas) and plenitude of affection and election (wufur-i muwaddat, ikhtisas) arrived. And gave me a lot of joy. May Hazrat Haqq swt keep you standing on this felicity as the lovers of every group would be with that group. For the rasul said, *Man would be with him whom he loves (Al-mar'u ma‘a man ahabba).*[66]

Question: You asked about that what is written in ‘Ainu 'l-Qudat's book *Tamhidat.* He said, *Whom you know as God (khoda) (ja), to us he is Muhammad (SLM). And whom you know as Muhammad (SLM), to us he is he swt (JA) (Shoma keh khoda (JA) miydanid, nazde ma Muhammad (salam) ast, va Shoma keh Muhammad (slm) miydanid, nazde ma khoda (ja) ast).*

Answer: Sir! Such sayings denote tawhid or ittihad. And they come out of the sufi shaykhs on the state of predominating intoxication that is on the degree of bringing together (ghalba-i sukr keh martaba-i jam‘a ast). At that time, distinction and duality (imtiyaz, ithnaniyat) goes out of their sight (nazar). And they find the contingent things identical to the Necessary. Instead, they do not find (miy yabad) the contingent things at all, instead they do not witness (mash-hud) anything except the Necessary.

In this context, that expression means that

1. The distinction and duality (imtiyaz, ithnaniyat) between he swt (Khoda) swt and Muhammad (slm) that you attain, before us[67]
    a) Neither that distinction (imtiyaz) is established
    b) nor any otherness (mughaiyyirat neh).
2. And instead, we find those two that are disengaged (munazzuh) from each other are identical (‘iyn) to each other.

To them,[68] when there is no distinction or otherness (imtiyaz, mughayyirat) between he swt and the of the contingent things (mumkinat), or when they find that he swt is not distinct from the creation at all, how would they find a distinction with respect to Muhammad (SLM)? Because Muhammad the rasul of Allah (salam) is the locus of manifestation of all the perfections of he swt (mazhar-i atamm-i kamalat-i uw).

Such a witnessing[69] happens on the degree of bringing together (martaba-i jam‘a). However, when the salik

1. goes higher (buland) from this station,[70]

[66] hadith

[67] tawhidis

[68] tawhidis

[69] of tawhid

[70] of *jam‘a*

2. returns from the excessiveness of intoxication (az ifrat-i sukr baz gashayad), and

3. as the result, opens up his eyes (chashm),[71]

then he finds Muhammad (slm) as the servant and recognizes him as the rasul of he swt, which he knew in the beginning. You may have heard the expression, *End—it is returning to the beginning (Al-nihayatu hiya 'l-ruju'u ila 'l-bidayati).* You may know that the beginner and the ender are the same in the outer eyes . This is his face-covering.

> How can the lowly earth relate?
> To the holy world
>
> Cheh nisbat-i khak ra ba 'alam-i pak

The ending degree, when it may not compared to the middle degree even, how can it be compared with the beginning degree?

Dua: O our nurturer! Fill up our light fully, and forgive our sins, you are all-powerful (Rabbana! Atmim lana nurana wa 'gfirlana. Innaka 'ala kulli shay'in qadir). *Wa 'l-salam.*

4.6 Maktub 2.81

To Muhammad Murad Qurbikiy

All praise is to Allah, and peace be onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa).

[71] of wisdom

Advice

I am being afraid that the good friends would get absorbed in the pomps of this bad world (mudhdhakhrafat-i dunya'-iy daniyya) that are in the outside fresh and sweet (tarawat va halawat bezahir) like children get tempted (tiflan farifteh gardand). And following instruction from our mortal enemy the satan, they progress from neutral (mubah) to questionable (mushtabih), and from there onto haram acts, and as a result, become disappointed and ashamed (khadhil, sharmindeh) before their own master (mawla-i khod) *jalla sultanahu.* Instead, one may place a firm footstep onto repenting and returning (tawba, inabat) to he swt, and consider things forbidden by the sharia as lethal poison (thamm-i qatil).

> My last will to you is this
> You are a child and the house is gaudy
>
> Hameh andarz-i[72]-i man be-to iyn ast
> Keh to tifliy va khaneh rangin ast

It is a special grace of Hazrat-i Haqq swt that he has broadened the circle of permissible things (mubah). Luckless is he who due to the narrowness of his mind considers this broadness as narrowness, and steps out of this broad circle, and as a result, violates the boundary of the sharia, and arrives onto questionable and forbidden (mushtabih, muharram) things. You should respect the boundaries of the sharia

[72] Amritsari in-line note say *andarz* means *nasihat*, Aftabi follows that but Steingass says testament or last will, and I think that's more appropriate

so that they are not violated (tajawuz) even by the amount of the head of a hair. There are many who pray salat, and keep the fast as a matter of mannerism and habit (rasm, ‘adat). On the other hand, abstinent (parhezgar) people who honor the confines of the sharia are the fewest of the few. This very abstinence[73] is the criterion that separates truth from falsehood. Both does fasting and salat in the outer form (besurat).[74]

The rasul said, War‘a, *abstinence is the foundation of your religion (*Milaku dinikumu ’l-wara‘u*)*.[75] He also said, *Do not compare anything to* ri‘a*, abstinence (*La ta‘dil bi-’l-ri‘ati shay’an*)*.[76]

The friends, in whatever degree tasty and delicious is the food you eat, and in whatever degree elegant is the clothes you wear, the real pleasure and benefit (iltidhadh, intifa‘) is in the food the fakirs eat, and the clothes that they wear. The great one who has given those to the kings, it is that very same one who has given them to the fakirs. There lies a gulf of difference between this and that. Because that is far from the good-pleasure of the master whereas this is very near his good-pleasure. Even more, taking the account (hisab) of that would be very tough whereas taking the account of this would be very easy.

O our nurturer! Grant us mercy from you, and make our works easy (Rabbana! Atina min ladunka rahmatan wa hayyi’u lana min amrina rashada)!

Beloved Sultan Murad has received the opportunity to repent and return (tawba, inabat), and has taken the tariqa. I ask Hazrat Haqq swt that he keeps him fixed and standing firm (thabit, istiqamat) on it. Salam onto you and the rest of the brothers (*Al-salamu ‘alaikum wa ‘ala sa’ir-i ’l-ikhwaniy*).

[73] i.e., abstaining from forbidden things

[74] but it is only the abstinent who succeed in doing them in the true inner form, and the rest fail

[75] hadith

[76] hadith

4.7 Maktub 2.82

To Khwaja Sharfuddin Hussain

All praise is to Allah! Peace onto his elect devotees (Alhamduli-’llahi wa salamun ‘ala ‘ibadihi ’lladhina ’stafa).

Follow sharia

O Allah! Make this world small in our eyes, and make the last world big in our hearts, in the measure of the reverence that your beloved possesses (Allahumma saghghiri ’l-dunya bia‘yunina, wa kabbiri ’l-akhirata fi qulubina bihurmati habibika), *‘alaihi wa ‘ala alihi ’l-salawatu wa ’l-salam.*

Beloved son! Be forewarned! Do not long for things of things of worldly ostentation (muzkharafat duniyawiyyi), or get seduced (farifteh) by the pomp that is doomed to be annihilated (tumturaqat fani). Instead, strive so that, in movement or stillness (harakat, sakanat), those[77] comply with the illuminated sharia, and your life is lived according to that.[78]

1. First, you should correct your creed (tashih-i i‘tiqad) according to the standing decisions of the ulama of the

[77] i.e., all your actions

[78] sharia

Sunni community (bemuqtada'-i ara'-i 'ulama-i ahl-i sunnat), I am grateful to Allah for keeping me with them (shakara 'llahu ta'ala sa'yahum). It is essential (daruri).

2. Second, you should practice according to the stipulations of the *fiqh*, the science of jurisprudence.

You should observe the *fara'id*, obligatory actions completely (ihtimam-i tamam). And be mindful (ihtiyat) of what is halal and haram. Before *fara'id* worship, *nafila*, voluntary acts of worship are as valueless as things thrown away on the street. Most people of this time take up voluntary acts (tarwiz-i nawafil), and leave out the obligatory acts (takhrib-i fara'id). They rigorously observe the voluntary worship ('ibadat-i nawafil), but hold the obligatory acts of worship (fara'id) valueless.

At various times, they spend a lot of money, and give that the deserving, and the undeserving. But it is hard for them to give even a farthing to a deserving candidate as zakat. They must not be aware that to pay one farthing (jitl) in zakat is more meritorious than spending lacs in voluntary charity. Because while paying out zakat, there is no intention apart from complying with the order (imtithal) of the master. On the other hand, voluntary charity often stems from the appetites (hawa) of the nafs.

This why there is no place for showing-off (riya) in *fard*, but it indeed has a place in *nafl*. It is for this reason that it is better to discharge the duty of zakat publicly while it is better to give out voluntary charity privately—that way that[79] would be free of vanity, and as such, deserving of acceptance.

In summary, there is no alternative to observing the rules of the sharia meticulously. That way one may save oneself of the harm caused by this world. Even if you fail to reject this world truly (behaqiqat), still do not neglect to reject it virtually (hukmi). And it[80] means that in speech and action, one meticulously observes (iltizam) the sharia.

And it is Allah swt who grants opportunities (Wa 'llahu subhanahu 'l-muwaffiqu). Peace to him who walks onto the path of guidance (*Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda*).

4.8 Maktub 2.83

To Mir Mahmud
O beloved son! All praise is to Allah! Peace onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa). The way that the fakirs are here deserve praise. I'm asking Allah (S) for your peace (salamat), wellness ('afiyat), firmness (thabatukum), and firm standing (istiqamat) onto the wide boulevard of the Mustafan sharia.

Companionship is critical

O honored brother (Akhi a'azzi)! The tariqa you have taken from me, it has not borne much blessing, or fruit (barakat, thamarat) due to our limited companionship. For staying in the companionship of the pir is the primary source (asl-i 'azim)

[79] voluntary act

[80] this *virtual* rejection

before these[81] masters. Still, the rabita of love (irtibat-i hubbi) that is an integral part of teaching the tariqa (lawazim-i ta'allum-i tariqa), if only a little bit of that remains, that by itself is a magnificent felicity (dawlat-i 'azim). For, *he would be with him whom he loves (Li-anna 'l-mar'a ma'a man ahabba).*[82] The magnificent blessing (barkat-i uwla) that the well-instructed beginners (mubtadi-iy rashid) of this sublime tariqa receive at the first instance of companionship (suhbat-i awwal) is the ever-continuing face-turning of the heart (dawam-i tawajjuh-i qalb) onto the true object of seeking (jalla sultanuhu), i.e. he swt.

Forgetting *ma sewa*

After a little while, this ever-continuing face-turning turns into forgetting the *ma sewa*. Even that, if that seeker lives for even a thousand years, still no thought but the thought of Haqq (S) arises in his heart. Because he truly forgets all that is *ma sewa*. Even when reminded purposefully, he does not remember.

When this nisbat is attained, he puts the first step on this path. Next are the second, third, and fourth steps, and so on, as long as Allah wills. What would I write about the those steps? A little points out towards a lot, and within a drop of water, one would get the news of an endless ocean. My purpose is to encourage your friends. May Hazrat Haqq swt actualize that.

Mian 'Abdul-'Azim! Discussing your love and pure intention (mahabbat, ikhlas) is the cause of this discussion. Salam onto you, and all the rest who obeys the guidance, and sticks to following the Mustafa (Wa 'l-salamu 'alaikum, wa 'ala sa'iri mani 'ttaba'a 'l-huda, wa 'l-tazama muta ba'ata 'l-mustafa), *'alaihi wa 'ala alihi 'l-salawatu wa 'l-salam).*

4.9 Maktub 2.84

To Shaykh 'Abdul Hamid All praise is to Allah! Peace onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa).

Communicate with your shaykh when long-distance

Straightforward brother Mian Shaykh Hamid! You have started to act strangely. You don't even bother to send any salam, or news. In the last seven or eight years, only one single letter came from you, even that was incomplete. The letters that go to you from my side, I'm not sure if you even receive them.

When beloved brother Shaykh 'Abdul Hai returned home, he was told to meet you, learn how you are, and let us know. Shaykh 'Abdul Hai remained at our service for about five years. He was in charge of most activities here. His thirst has been quenched by this fakir's knowledge, outer and inner. And he is well-aware of the states (ahwal) of jadhba and suluk. I have told him to stay in your home for a few days, and discuss knowledge appropriate to the time and place. Share your past, and present states, and ecstasies (ahwal, mawajid) to him. You may trust in the religious

[81] Naqshbandi
[82] hadith

advice he makes. The rest of the matters, he would share that in person, *insha' Allah. Wa 'l-salamu 'alaikum 'ala sa'iri mani 'ttaba'a 'l-huda*

4.10 Maktub 2.85

To Shaykh Nur Muhammad

Keep in touch with your senior sufi brothers

All praise is to Allah! Peace onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa). The way that the fakirs here are deserves praising he swt. I ask Allah (S) so that he keeps you standing firm (istiqamat). Brother Mian Shaykh 'Abdul Hai is from the same country, and even the same city, i.e., he is your neighbor. He is an amazing record of knowledge of the absent realm (nuskha'-i 'ulum va ma'arif-i ghaibiya). He is safekeeping many of the required matters (chiz-ha-i daruriya) of this path. To meet him is a spoil of war for the friends far away. Because he has arrived newly[83], and so has many new news. With him are signposts (nishan) of fana and baqa, and clarification (bayan) of jadhdhba and suluk. He knows (muta'arrif) what is beyond the well-known fana and baqa, and is aware (agah) what goes on after the well-defined (muqarrar) jadhdhba and suluk. Instead, it can be said that he is aware of what lies beyond them. He has heard most knowledge of the absent realm (ma'arif-i ghaibiya) of the *Maktubat*. The complicated matters of the *Maktubat*, he has asked questions as much as he could, and received clarifications. he swt grants opportunities. You may learn from him what is happening, in detail. Writing more would be too much. *Wa 'l-salam.*

[83] from Sirhind

4.11 Maktub 2.86

To Shaykh Tahir Badakhshi

Focus on he swt

All praise is to Allah! Peace onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa). Honored brother! I've received your blessed letter. I'm pleased to learn on the states and knowledge that you wrote. What a felicity would that be, if the loving and pious friends (muhubban, mukhlisan) take their hands off of all matters, and instead turn their faces onto the holy person of he swt, and having kicked away the *ma sewa*, proceed towards that holy person in totality?

Brother Shaykh 'Abdul Hai would tell in detail what is happening here. He has many verbal and written knowledge. So I have not written any of those matters. May Allah swt make the end of all matters good, by the prophet, and his noble progeny, *'alaihi, wa 'alaihim, al-salawatu, wa 'l-taslimatu, atammuha wa akmaluha.*

4.12 Maktub 2.87

To Fatah Khan Afghan

All praise is to Allah! Peace onto his elect devotees (Alhamdu li-'llahi wa salamun ‘ala ‘ibadihi 'lladhina 'stafa). I have received the letter you wrote that signified a perfect love, and sincerity (kamal-i mahabbat, ikhlas) to us, the fakirs. May Hazrat Haqq swt keep you standing firm (istiqamat) on these.

Step 1: Sunna

The advice given to the fortunate friends is this, *Follow the illuminated sunna, and stay away from disliked deviations (bid‘at-i na-mardi).* It says in the hadith, *He who resurrects a dead sunna, he receives the merit of a hundred shahids (*quoted in the Farsi translation*).* So can you estimate how much is the merit, if you resurrect a[84] obligatory, or incumbent (fard, wajib) practice? Within the salat, performing the pillars properly (ta‘dil-i arkan) is

1. incumbent (wajib) according to most of the Hanafi ulama,
2. obligatory (fard) according to Imam Abu Yusuf (rad), and Imam Shafi‘i (rad), but
3. [85] sunna (sunnat-i mu‘aqqada) to the rest of the Hanafi ulama.

But most people skip this practice. If one resurrects this single practice, one would get the merit of more than a hundred shahids who have laid down their lives on the path of Allah swt.

Along the same line of reasoning are the rest of the rules of the sharia, on the halals, the harams, the hated acts (karahat), and everything else. You may consider the rest of the rules of the sharia equal.[86]

The ulama say that to return half a dang back to one from whom it was taken in violation of the sharia, it is better than giving two hundred dirhams away in charity. They also say, *Even if one has done good deeds equal to the prophets, but another has a claim of even half a dang on one, then until that claim is paid back, one is held back from paradise.*

Step 2: Sufism

In summary, having adorned the outer body with the rules of the sharia, you may focus on the inner realm. So that the inner realm is not associated with heedlessness (ghaflat). Without help from the inner realm, it is hard to be adorned with the rules of the sharia. The ulama gives responsa (fatwa), the pious put that into work. Once the inner realm is sound, the outer realm turns sound. On the other hand, he who busy with the inner realm, but does not pay heed to the outer realm, he is an apostate (mulhid). His inner states (ahwal-i batin) must be a deception (istidraj). The sign that the state of the inner realm is true (‘alamat-i saht-i hal-i batin) is that the outer body is adorned with the rules of the sharia. This is the path towards standing firm (istiqamat). It is Allah swt who grants the opportunity. *Wa 'l-salam.*

[84] dead

[85] stressed

[86] in merit to follow

4.13 Maktub 2.88

To Mulla Badi'uddin

All praise is to Allah! Peace onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa)!

Plague

An accepted slave (bandeh-i maqbul) is he who is well-pleased by the action (fa'l) of his master. On the other hand, he who follows his own good-pleasure is his own slave. When his master puts a knife to the throat (halqum) of his own slave,[87] even then he is joyful and happy (shadan, khvandan). Even that, he finds his own pleasure (mardi-i khod) in that said action. Even more, he gets well-pleased (mutaladhdhidh) in it.

he swt forbid ('Iyadhan bi-'llahi subhanahu)! If he hates (karahat) the master's act (fa'l), or[88] his breast tightens! Because, in that case, he comes out of the boundaries of slavehood (da'ira-i bandegi).

And he gets driven out (matrud), and removed far away (mahjur) from the nearness of the master (qurb-i mawla). When plague (ta'un) is the desire of he swt then it should be considered as one's own desire, and one should be happy and cheerful (shadan, khurram) in it.

So don't[89] raise your eyebrows, or let your heart get narrow when plague takes over (istila). Instead, when it is the act of the beloved, you may may find pleasure (mutaladhdhidh) in it. For everyone's lifespan is predetermined, there is no possibility that it would increase or decrease. So why get disturbed? At most, you may pray for deliverance from the calamity, and seek refuge from pain, as he swt desires callings. For your lord has said, *Call on me, I will answer you (Qala rabbukumu d'uniy astajibu lakum).*[90] Mawlana 'Abdur Rashid came and gave me a run-down on what is happening there.

May Allah (S) cure you from this calamity, in body and mind ('Afakumu 'llahu subhanahu 'ani 'l-baliyati 'l-zahirati wa 'l-batinati). Amin! *Wa 'l-salam*,

[87] i.e., a slave who is fully devoted to his master
[88] even only that
[89] even

4.14 Maktub 2.89

To Sayyid Mir Muhibbullah

All praise is to Allah (S), who has kept us and you firm on the wide boulevard of your noble fathers, by the grace of his beloved, the prince of the mortals (Alhamdu li-'llahi thabbatana 'llahu subhanahu, wa iyyakum, 'ala jaddati aba'ikumu 'l-kirami, bi-sadaqati habibihi sayyidi 'l-anami), *'alaihi wa 'ala alaihimu 'l-salawatu wa 'l-salamu).*

Advice

The fakirs in this area, in the way they are, in the shape they are, all that deserve praising Allah (S). *Al-hamdu wa 'l-minnatu da'iman wa 'ala nabiyyihi wa 'l-salawatu wa 'l-tahiyyatu sarmadan.* I ask Allah (S) for your wholesomeness (salamat), freedom from illness ('afiyat), fixedness (thabbat), and standing firm (istiqamat) on the path of he swt.

[90] Q.Mu'min.40.60

Esteemed Sir! The period of time in which one may do [91] works (awqat-i kar) is passing away, lifetime has shortened by the period of time that has passed away, and the predetermined time of death in coming closer. If one fails to take heed now, then tomorrow one would attain nothing except regret and shame.

Take heed so that this short lifetime is passed according to the illuminated sharia. For only then one may hope for salvation in the last world. This is the time of work, the time for enjoyment is in the future, and that would be the fruit of this work. Taking off for enjoyment in time of work only destroys the crop, and deprives one of the harvest. How much more would I give you pain? May you realize outer and inner felicity. *Wa 'l-salam.*

4.15 Maktub 2.90

To Mirza ‘Arab Khan

All praise is to Allah! Peace onto his elect devotees (Alhamdu li-'llahi wa salamun ‘ala ‘ibadihi 'lladhina 'stafa).

May Allah (S) help you, and make you prevail over your enemies, both outer and inner, and save you from all calamities bodily, or mental (Ayyadakumu 'llahu subhanahu, wa nasarakum ‘ala ghada'i 'l-‘afaqiyyati, wa anfusiyyati, wa najakum ‘ani 'l-baliyati 'l-jasadiyati wa 'l-ma‘nawiyati).

Creation is he swt's family

The rasul has said, *Created beings are members of Allah's household who depend on him for their support (Al-khulqu ‘iyalu 'llahi).*[92] The most beloved to Allah is he who treats his household-members gracefully (ahsana). That is, Hazrat Haqq swt himself has taken on the the duty of providing for the created beings. So the created beings are like his family members who depend on him for support (‘iyal). If one sympathizes with another one's family, and takes on its responsibility, then one would become a beloved of the head of the family. For that one lessened the burden of the head of the family, and took his pain onto oneself.

PS This is why I am gathering up the courage to give you this pain, and tell you that Hafiz Hamid is a wholesome man, and a qari of the Quran. He has many dependents. They have made him disturbed, for he is being unable to honor their needs. So I'm pleading to your generosity (karam) for assistance (imdad) and favor (i‘anat) for them. For charitable people, a pretext (bahaneh) is enough.

4.16 Maktub 2.91

To Hazrat Khwaja Muhammad Sa‘id

Mystery of *qaba qawsayn*

This maktub is skipped as 1, its too abtruse 2. It refers to zilliyat that has been rejected by the Mujaddid later

[91] good

[92] hadith

4.17 Maktub 2.92

To Sayyid Mir Muhammad Nu'man
Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa

Walayat means nearness, not manifestation of charismatic acts

Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa Sayyid (siyadat mab)! Precious brother Mir Muhammad Nu'man! Be happy!

You may know that manifestation of breakings (zuhur-i khawariq) and charismatic acts (karamat) are not a intrinsic part (shart) of walayat. In the same way that the ulama are not bound to attain khawariq and karamat, neither are the walis bound to show such things.

It's because walayat means the nearness of he swt (qurb-i ilahi) (JS) that he grants to his walis who have forgotten the ma sewa. He may grant such nearness to someone without giving that one cognizance of the news of the absent thing and prophecies.[93] Or he may grant such nearness to a second person but at the same time he also give that person cognizance of the news of the absent thing and prophecies. And to a third person but he does not give anything from that nearness but does give the news of the absent thing and prophecies. This third person attain deceptive progress (istidraj).[94]

That cleanliness (safa) of the nafs has made him devote himself entirely (mubtala) into the unveilings of the absent things (kashf-i mughaiyyibat) and made him lose the way. This Quranic verse is a sign towards their situation, *They imagine that they are onto a path. Warning! They are the liars. Satan has prevailed over them and made them forget he swt. They are the gang of Satan. Verily the gang of Satans are ruined (Wa yahsabuna annahum 'ala shay'in. Ala! Innahum humu 'l-kadhibun. Astahwadha 'alaihimu 'l-shaitanu fa-'ansahum dhikra 'llahi uwla'ika hizbu 'l-shaitani. Ala! Inna hizba 'l-shaytani humu 'l-khasirun).*[95] The above-mentioned first and second person have attained the nearness of Allah—they are the walis of Allah, unveilings of the absent realm do not increase their wali-ness. On the other hand, absence of that unveiling does not harm them at all either. Their degrees of walayat are is in accordance with their sequence of nearness. In many cases, he who has not received is better (afdal) than he who has received unveilings of the absent forms (kashf-i suwar-i ghaibiy). And he[96] has his feet in the front (peshqadam) due to the excellence of nearness (maziyat-i qurbiy) that he has attained.

Stronger iman may mean no karamat

The author of the *'Awarif* who is before all and whom everyone obey defer to, he

[93] that's how Aftabi translated this, however, the Naushahi manuscript says *ahwal-i mughayyabat-i muhdathat*, instead of *ahwal-i mughayyabat va muhdathat*, which seems to be what Aftabi translated. I believe that Aftabi is correct here

[94] for he attains only the purification of the nafs

[95] Quran.Mujadala.18-19

[96] that non-receiver

has explained it in detail in his book the *'Awarif*. If someone disbelieves, one may refer there. After a discussion of karamat and breakings of habit (khawariq), it is narrated that all these karamats and khawariqs are gifts of the divine mercy. In many cases, he grants it to some group, and also grants them unveiling. And some other times, he does not give someone from a higher-level group any of those karamats. Because he gives it to strengthen (taqwiyyat) yaqin. So he who has been given sheer (sirf) yaqin, for him there is no need of that karamat.

All these karamats are from (dun) the zikr of the name of the person (ism-i dhat).[97] And made of the same substance as the the heart (tajawwhur-i qalb), as it has been narrated previously.[98]

Khwaja Ansari on karamat

Imam of this tribe[99] Khwaja Abdullah Ansari who has received the title of Shaykhu 'l-Islam, he wrote in his book *Manazil al-Sa'irin*,

Firasat

Firasat has two types,

1. Firasat of those who have realized marifat, and
2. Firasat of the people of starvation[100] and people of taming.[101]

A. Firasat of arifs

For them who have attained marifat, firasat suspends from:

1. identifying the receptivity (isti'dad) of the seekers
2. identifying the friends of Haqq who have arrived on the presence[102] of bringing-together (hadrat-i jam'a-i wasil).

B. Firasat of people of hard practices

On the other hand, the firasat of the people of taming (ahl-i riyadat) and the masters of starvation (arbab-i ju') relates to unveilings of forms and states of absent things (kashf-i suwar, ahwal-i mughayyibat) that suspend from the creation.

Common people's view on karamat

The majority of the people (akthar az khala'iq) are cut-off (in-

[97] Naushahi says dhikr-i dhat whereas Aftabi says ism-i dhat, I agree with Aftabi

[98] I think my translation is more accurate here than Aftabi who says, *And the heart is lower than being colored by the color of that zikr*

[99] *ta'ifa*, i.e., the sufis

[100] i.e., *ahl-i ju'*, people of starvation refers to them who do extensive fasting in order to progress spiritually

[101] i.e., *ahl-i riyadat*, people who practice arduous, hard-to-do practices to evolve spiritually *Riyada* refers to taming a wild beast. Sufis use this term to mean practices to tame the *nafs-i ammara* into a pacified state (itminan)

[102] i.e. station cf. Aftabi

qita‘) from the holy person (janab-i quddus) of Haqq (JA). And their minds are preoccupied with this world. As a result, their hearts are focused onto unveilings of the forms (ma’il bekashf-i suwar) and news of the absent things of the creation (akhbar az mughayyibat-i makhluqat). To them, this is magnificent task. They think that they are the people of Allah and his elect. They are about-face (i‘rad) from the unveilings of the people of reality (kashf-i ahl-i haqiqat). Instead, they blame the people of reality who give them the news from Hazrat Haqq.

And on them they say,[103]

> If these masters were indeed the people of Haqq — as they claim — they would give us the news of the absent states (ahwal-i ghaibiy) for us and the rest of the created things. When they lack the power to get unveilings on our own states (qudrat bar kashf-i ahwal-i ma), how would they have the power to get unveilings on matters that are higher than the states of the creation (kashf-i umur keh a‘la ast az ahwal-i makhluqat)?[104]

Common people! They deny (takdhib) the firasat of the people of marifat — a people who suspend (ta‘alluq) from the person, attributes and acts of the Necessary (ja).[105] And via this corrupt reasoning of their own (qiyas-i fasid-i khod), this assembly remains deprived of the correct knowledge of these masters.

Common people! Do they not know that Hazrat Haqq swt has preserved[106] these masters from focusing onto the creation (malahaza-i khalq)? And has reserved them for his own holy person (JA)? And has kept them away from focusing onto the ma sewa?

With respect to their preservation and otherness[107] (az jihat-i hifazat-i[108] iyshan va ghairatiy keh bar iyshan darad), if they[109] were face-turned[110] onto the states of

[103] i.e., on the people of reality those common people say

[104] i.e., unveilings on the matter of the person and the attributes of the Necessary c.f. Aftabi

[105] i.e., a people who have attained *haqiqat*, cf. Aftabi

[106] I’m reading it as *hifazat* in accordance with the Aftabi translation though Naushahi text says *himayat*

[107] i.e., A. the preservation of these masters from focusing onto the creation and B. the otherness these masters have with the common people

[108] Again, I’m reading *himayat* as *hifazat* in accordance with the Aftabi translation

[109] those masters

[110] Naushahi text says *muta‘arrad*, but I am reading it as *mutawajjuh* in accordance with the Aftabi translation

> the creation (beh ahwal-i khalq), they would no longer have the fitness to remain in the presence of the all-holy person (salahiyat-i hudur-i janab-i quddus).[111]

He[112] has said many such things.

Ibn Arabi on karamat

I[113] have heard from my pir-i qibla[114] that Ibn Arabi (qs) wrote,

> There are many honorable friends of Allah via whom many karamats and breakings (khawariq) were manifested. At their final breath, they regretted the manifestation of these karamats, and wished, *How I wish that these breakings were not manifested by me.*

Therefore, if there were superiority in a larger number of karamats, that regret is meaningless.

Walis don't need to show karamat

Question: If manifestation of breakings (zuhur-i khawariq) is not a precondition of walayat then how would one distinguish between the wali and one who is not? Or how would one separate the truth from falsehood? Answer: Who cares if the wali and the commoner are distinguished from each other or not? Or if the truth and falsehood are commingled (ikhtilat) together or not? In this world, it is better that truth and falsehood stay commingled together. And there is no need to know who is a wali or not. Indeed there are many walis of Allah who do not know of themselves being walis. So it is not necessary for others to know it. On the other hand, there is no alternative for the nabis but to show breakings (khawariq), so that the nabi is distinguished from the non-nabi. So it is imperative for the nabis to know that they are nabis.

On the other hand, when the walis would call towards the sharia of their own nabis, the miracles (mu'jiza) of the nabi would be enough for them. However, when the wali would invite towards a path other than the sharia of his own nabi, he would have no alternative but charismatic acts (karamat). And when his mission of invitation is limited to his nabi's sharia, there is no need for karamat.

Mission: Ulama versus wali The ulama of the manifest knowledge invite towards the manifest (zahir) side of the sharia. On the other hand, the walis of Allah invite towards both the zahir and batin of the sharia.

First, they tell their disciples (murid, talib) to make repentance and return (tawba, inabat) and encourage them to follow the rules of the sharia.

Second, they show the way towards the zikr of Allah. And they stress to remain drowned in the zikr of Allah at all times. So that this zikr attains predomination and nothing remains within the heart save the

[111] Khwaja Ansari's speech ends here, c.f., Aftabi
[112] Khwaja Ansari
[113] the Mujaddid
[114] Khwaja Baqi bi-'Llah (qs)

object of zikr.[115] And finally it is as if they forget everything but Allah. Even if he is reminded intentionally, still he fails to remember.

Pir-murid relationship versus karamat It is indeed true that this mission of invitation for the walis suspends (muta'allaq) from both external and internal (zahir, batin) sharia. And there is no need for karamat for this mission. This is the meaning of pir-murid relationship — it has no relationship with karamat.

Disciples feel pir's karamat I can also say that the well-instructed disciple and prepared student (murid-i rashid, talib-i musta'id) senses the karamat and khawariq of his pir at every moment while he walks the spiritual path (suluk-i tariq) and seeks the pir's help in the interactions of the absent realm (mu'amalat-i ghaibi). And pirs have no need to show karamats to the other people.[116] On the other hand, at all times, the disciples find karamat within karamat. How would the disciples fail to feel the karamat of the pir? It is he who has granted life to the dead hearts of the disciples, and has made them reach the level of witnessing and unveiling (mushahada, mukashafa).

Pir resurrects dead hearts For common people, resurrecting the dead ia magnanimous act. On the other hand, for the elect, resurrecting the heart and the spirit is the loftiest proof. Khwaja Muhammad Parsa (qs) has written in his book *Risala-i Qudsiya*,

> For most people, resurrecting the dead people is valuable. So the people of Allah have turned their faces away from that resurrection of the spirit (ihya'i ruhi), and instead they have focused on resurrecting the dead hearts of the seeker (dil-i murdeh-i talib).

Note: In Naqshbandi-Mujaddidi tariqa, the very first step is to resurrect the hearts dead from the absence of zikr. So soon after bayat with a competent shaykh, the heart comes alive, i.e., starts to chant zikr by itself spontaneously, And the disciple would feel it physically, his heart would vibrate, as its said in the Quran, Verily, when the mu'min *does zikr of Allah, his heart does* wajilat*, vibrate (Q.Shu'ara.2).*

Resurrection of hearts: Precious The truth of the matter is that when compared with resurrecting the heart, resurrecting the body is comparable to the trash that you throw away on the street. And if one looks at this direction, resurrecting the body is worthless. Because if the body is resurrected, it lives for a few days only, but it the heart is resurrected, it would live forever. Instead, I'd say that truly the blessed bodies of the people of Allah are the greatest karamats. And that they are inviting the creation towards Haqq (JS) itself is a blessing from the blessings of Haqq (JS). And the resurrection of the dead hearts are magnificent signs (ayat-haiy 'uzma).

High value of the walis

They are the cause of security for the people of the earth (aman-i ahl-i ard), and the

[115] i.e., Allah

[116] i.e., people other than their own disciples

spoil of war for the time (ghanimat-i rozgar). These hadiths signify their greatness,

1. It is via their wasila that rain comes and provisions (rizq) are given (Hum yumtaruna wa hum yurzaquna).[117]

2. Their speech is like medicine, and their gazes are cures. They sit with Allah. Those who sit with them never have a wretched. And those who love them are never deprived. (Kalam-shan dawa-st va nazr-shan shifa. Hum julasa'u 'llahi wa hum qawmun la yashqa jalisuhum. Wa la yakhibu anisuhum).[118]

The criterion for differentiating between true and false[119] is this:

> If he[120] firmly stands (istiqamat) on the sharia and in his gathering, the hearts of the seekers find focus and get face-turned (ma'il, tawajjuh) onto Hazrat Haqq swt. And the seekers lose all desire for ma sewa then you may decide that that he is true and counted as a wali more or less.

Additionally, these signs are only for him[121] who has a connection (munasibat). On the other hand, he who has no such connection (biy-munasib), he is deprived completely and in an unbounded manner (mahd-i mahrum-i mutlaq).

[117]hadith

[118]hadith, this same hadith is quoited also in farsi translation in a maktub in volume 1

[119]walis

[120]the wali

[121]the wali

> Whose face doesn't face welfare
> Seeing face of nabi won't give him profit
>
> Har keh uw ruwiy behbud nadasht
> Didan-i ruwiy nabiy sud nadasht

New sultan

In your letter, you have discussed good upbringing (husn-i nasha'), devotion to he swt (khoda-talbiy), justice ('adalat), observance of the rules of the sharia (iltizam-i ahkam-i sharia) etc. Having learned it, I've been well-pleased. This ardent desire (dhauq) grew in my mind that in the way that Haqq swt has lighted up the world by the justice ('adl, 'adalat) of the reigning emperor (padishah-i waqt), in that same way may he give the Muhammadan sharia and community (millat) patronage and honor (nusrat, 'izzat).

O beloved! According to the saying *The sharia is below the sword (Al-shar'u tahta 'l-saifi)*, conveyance the sharia is linked to (marbut) positive effort (husn-i ihtimam) of the magnificent sultans (salatin-i 'izzam). For some time, this has been weak and so necessarily Islam became weak. The infidels of India has been destroying mosques in in an unrestricted manner and establishing their temples there. In Thaneswar, within the reservoir (haud) of Kurukshetra, there used to be a masjid and the shrine of a saint. It has been demolished and its place, a large temple has been constructed. The infidels has been openly practicing their religion but the Muslims are unable to spread the rules of Islam. On the day of the eleventh of the lunar month, Hindus fast and so they remain cautious so that no Muslim may

cook or sell food in the market within the kingdom of Islam. On the other hand, in the holy month of Ramzan, they openly cook and sell food. Due to the weakness of Islam, no Muslim is able to forbid them. It a matter of crying out *Alas* for a hundred thousand times that our religion and the fakirs are in such a bad shape. If the reigning emperor gave honor, Islam would increase. The ulama and the sufis would be honored by the sultan. And via help and power (taqwiyat) of the sultan, they would spread the sharia.

Timur respected walis

I've heard that once the *sahib-qiran*[122] Amir Timur Gurgan (‘alaihi 'r-rahmatu) was going on an alley in Bukhara. It happened that the on that path, the khadims of the noble khanqa of Hazrat Khwaja Naqshband (qs) were dusting the blankets of the khanqa. At that time, Amir Timur stood in that alley for a little while as good Islamic upbringing so that the dust of the khanqa covers his body as perfume of ambergris (‘abir) and sandalwood dust. As a result, he was honored with the felicity of the effusion and baraka of the dervishes. As the ultimate result of such humility (tawadu‘, firotaniy) before the people (ahl) of Allah, he had a beautiful ending (husn-i khatima).[123] It is narrated that Hazrat Khwaja Bahauddin Naqshband (qs) said after the death of Timur, *Timur died and carried iman (Timur murd va iman burd).*

Prostrating before Sultan

You may know the answer, *While reciting the sermon of the Juma day prayer, it is only after stepping down to a lower level that the sermonizer recites the names of the sultans, what does that mean?* Its purpose is for the magnificent sultans to show humility (tawadu‘) before the rasul and the well-instructed caliphs. Because it is not permissible to pronounce the name of the sultan with the names of the masters of the religion. *Shakarallahu ta‘ala sa‘yahum.*

O brother! *Sijda*, prostration means to put the forehead onto the ground, which is the extreme of brokenness and humbling of oneself (nihayat-i inkisar, tadhallul). For this reason, it is specific towards *wajibu 'l-wujud* and impermissible towards the others. It is narrated in the hadith[124] that once our prophet was going and a Bedouin came to him and sought to see a miracle (mu'jiza). If so, he would proclaim faith. The prophet told him, *Go tell that tree that the rasul is calling you.* As soon as he said it, the tree moved from its place and came to the service of the rasul. When the Bedouin witnessed it, he accepted Islam and said, *O the rasul of Allah, allow me to prostrate to you.* In answer, the rasul said, *It's not allowed (ja'iz) to prostrate to anyone but God (khoda) (JS). Had I kept sijda permissible for anyone but Haqq (JS), I'd instruct wives,* Make sijda to your hus-

[122] lit., lord of the happy conjunction, i.e., fortunate and invincible hero (sahib-qiran), is the title of Amir Timur. Yes, he is considered a mass-murderer by the Western historians but he revered as a national hero in Uzbekistan, i.e., their version of the history is different than the Western version. Also note that Imam-i Rabbani adds the honorific *rahmatu 'llahi ‘alaihi* after his name

[123] i.e., he died with iman

[124] quoted in Farsi

bands.[125]

Many masters of the science jurisprudence (fuqaha) have permitted making sijda to the sultan. However, the sultans should show humility (tawadu‘) before Hazrat Haqq (JS) on this matter. And should not prescribe utmost brokenness and humbling of oneself (nihayat-i inkisar, tadhallul) for anyone else but he swt. By his mercy. Hazrat Haqq swt has made a group of people of the world to serve (musakhkhar) them and need (muhtaj) them. Therefore they should express gratitude for this magnificent bliss. And relegate such an obsequiousness (tawadu‘) that signifies a perfect incapacity and brokenness (‘ajz, inkisar) to he swt the holy being (janab-i quddus-i uw) (ta‘ala), and not to make anyone else a partner in this.

Although a few ulama have kept it permissible, still the sultans should not permit it out of the beauty of humility (husn-i tawadu‘). Because as the Quran proclaimed, *Is not beautiful conduct the return for beautiful conduct (Hal jaza’u ’l-ihsani illa ’l-ihsanu?*[126]*)* Since the reigning emperor (padishah-i waqt) has come back to the capital after traveling abroad, by the will of Allah, I may soon come to the capital. The rest of the matters should be discussed when we meet. *Wa ’l-salamu ‘ala mani ‘ttaba‘a ’l-huda. Wa ’l-tazama mutaba‘ata ’l-mustafa. ‘Alaihi wa ‘ala alihi al-salawatu wa ’l-taslimatu ’l-‘ula.*

[125]This hadith is quoted in Farsi

[126]Quran.Rahman.4

4.18 Maktub 2.93

To Hashim Badakhshi
Note: The first section is on the Latifas of batin*. And that section is skipped as it is too abtruse, i.e., I could not understand it.*

Latifas of zahir

You may know that what is left[127] is this zahir. It fully faces the creation (khalq). Pious or worshipful acts according to sharia (ta‘at, ‘ibadat-i shari‘a) are linked (marbut) to it. And the interaction of invitation and making other perfect (mu‘amala-i da‘wat, takmil) suspends (manut) from it.

The batin of such a perfected knower (‘arif-i sahib-i takmil) suspends from either the levels of the contingentness (maratib-i imkan) or the stations of necessariness (maqamat-i wujub). However, in either case, that batin is face-turned as the zahir (mutawajjuh-i zahir). I.e., whichever direction does his zahir face, his batin faces that same direction. The purpose is so that he may bring the worshipers of he swt to perfection, nurture them, and bring them to completion (takmil, tarbiyat, tatmim-i ‘ibad).[128])

For a perfected *‘arif*, knower who is absorbed in giving invitation and perfection to others, such a focus of his batin remains present until the moment that ending takes over[129] (zaman-i bulugh-i ajl), which is the last station for invitation (muntahaiy

[127]i.e., the latifas that are left of all the latifas of the salik

[128]Naushahi manuscript says *‘ibadat* but that must be a copying mistake, so I corrected it to *‘ibad*. Let me check Amritsari manuscript

[129]i.e., he is on the verge of death

maqam-i da'wat). When the appointed time of ending (ajl) arrives, and he ascends the bridge of death (jasr-i mawt), and he sets his feet onto the path of arrival to the beloved (kuwiy wasl-i mahbub), at that point he is honored with the felicity of arrival and conjunction, without competing with the others (bedawlat-i wasl va ittisal biy-muzahamat-i aghyar).[130]

Dua: O our nurturer! Fill up our light fully, and forgive our sins, you are all-powerful (Rabbana! Atmim lana nurana wa 'gfirlana. Innaka 'ala kulli shay'in qadir).

Wa 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu wa barakatu, 'ala khairi 'l-khalqi 'llahu, wa 'ala ikhwanihi 'l-kirami, wa 'ala alihi wa sahbihi 'l-'izami ila yawmi 'l-qiyami.

4.19 Maktub 2.94

Note: The knowledge in most of this maktub is based on zilliyat, a realization that he later rejected. So that has been skipped. So only the last part has been translated.

Bismi 'llahi 'l-Rahman al-Rahim. Al-hamdu li-'llahi rabba 'l-'alamina, wa 'l-salawatu wa 'l-salamu 'ala sayyidi 'l-mursalina, wa 'ala alihi 'l-kirami, wa as-habihi 'l-'izami min yawmina hadha ila yawmi 'l-qiyami.

[130]Needs more meditation to find out what the Mujaddid means by *without competing with the others (bedawlat-i wasl va ittisal biy-muzahamat-i aghyar). But I feel it means that it happens in a personal one-to-one basis. Allah (S) knows best.*

Station where defects appear falsely

Note: Mujaddid discusses the high station of unreal appearance of defects. Part of it has been skipped that discusses abtruse theories.

A possessor of this station, like the rest of men, is

1. still a human being (dar bashariyat musharikat) and as such, he is comparable to the others (ba digaran musahim) and
2. with respect to the appearance of human attributes (dar sudur-i sifat-i bashariyat), he is comparable to the others (ba digaran musahim), as well.

Nevertheless, his human qualities (sifat-i bashariyat), they

1. are manifested (zuhur) from him (az vei), and others like him (abna-i jins-i vei), merely accidentally (aradi), and
2. come to him from his neighbors (aza mujavir amadeh ast).

On the other hand, for all others, those human qualities are

1. their own or essential (dhati) and
2. prototypal (asli).

So there is a tremendous difference between these two groups (shattana ma bainahuma).[131].

The common people see the elect of the elect as equals in their exoteric eyes

[131]i.e., between 1. the possessors of this station in one hand and 2. the others in the other hand

(musharikat-i suriy). And they[132] view (tasawwur) those elect, actually the elect of the elect to be like themselves. And as the result, they deny (inkar) those elect and criticize them dishonestly (i'tirad). And as the ultimate result, they get deprived (mahrum).

These Quranic verses are signs to their states

1. They said, *Will man shown us the way then? Then they denied (Fa-qalu abasharun yahdunana. Fa-kafaru).*[133]

2. They inquired, *What has happened for this rasul? He eats, drinks and walks the market? (Wa qalu ma hadha 'l-rasuli. Ya'kulu 'l-ta'ama, wa yamshiy fiy 'l-aswaqi).*[134]

By the grace of Allah, all the human attributes that I am seeing within myself, I am finding that that the subject of those attributes is that adjacent nonexistence ('adam-i mujawir). And that nonexistence has permeated (sarayat) the body entirely (dar kulliyat).

On the other hand, I am finding myself completely and perfectly (betamam, kamal) pure and unblemished (pak, mubarra) from those human attributes. And I am failing to sense even an atom of those attributes within myself. For this, I am expressing eulogies and gratefulness (hamd, minnat) to Allah *Li-'llahi subhanahu al-hamdu wa 'l-minnatu 'ala dhalik.*

These attributes (iyn sifat) that are being manifested (zahir mishod) by the reason of adjacency (beh sabab-i mujawir) are like that (dar rang-i an ast): *Someone wears red colored clothing (labis-i libas-i surkh ast). And so he looks like a red man (mujawir-i surkh) due to the red color of his clothing (beh surkhiy libas).*

Stupid people (iblihan) would not to able to distinguish (tamayyuz) these two situations, and so they would rule that that man is red although that is going against the truth of the matter.

He who knows it as a fairy tale,
it's a fairy tale
and he who sees it as ready wealth,
he's a true man
The water of Nile, to the Egyptians, seemed to be blood
For the tribe of Moses, it was not blood, it was water

Har kasi afsaneh khajwanad, afsaneh ast
va ankeh didash naqd-i khod, mardaneh ast
Ab-i nil ast va be-qibti khun namud
Qawm-i musa ra neh khun bud, ab bud

O Lord! After guiding us, do not misguide our hearts, instead bestow on us mercy from you. Indeed, you bestow even on them.[135] (*Rabbana! La tuzigh qulubana, ba'da idh-hadaitana, wahab lana, min ladunka, rahmatan. Inna-ka anta 'l-wah-habu*).[136] *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*

[132] i.e., those common people
[133] Q.Taghabun.6
[134] Q.Furqan.7
[135] *who do not deserve it*
[136] Q.Al-Imran.3.8

4.20 Maktub 2.95

To Maqsud Ali Tabrizi
Bismi 'llahi 'l-Rahman al-Rahim. Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa. I have received your blessed letter. There you have sought interpretations of some sufi sayings.

Sir! The place and time is inappropriate for discussion. Still, since there is no alternative but to answer the question, due to dire necessity, I am writing down a few words.

Infidelity of the tariqa: Definition

The summarized answer to those questions is this: *Just as there are kufr and Islam within the sharia, likewise there are kufr and Islam within the tariqa as well. Within the sharia, kufr is evil and imperfection (shararat, naqs) while Islam is good and perfection (khair, kamal). And likewise, within tariqa, kufr is imperfection while Islam is perfection.*

Kufr-i tariqat means arriving onto the station of bringing-together (jam'a), which is the locus of hiddenness (muhill-i istitar). In this homestead, truth and falseness (haqq, batil) may not be distinguished (tamayyuz). Because in this homestead, the salik witnesses the beauty of the oneness of the beloved (jamal-i wahdat-i mahbub) in both the mirrors — the mirror of beauty and the mirror of evil (marayaiy jamila va radhila). And consequently, he does not witness good or bad (khair, sharr), perfection or imperfection as anything else but the loci of manifestation or shadows (mazahir, zilal) of that oneness (wahdat). Therefore, the hatred (enkar) that grows out of of distinguishment (nashi az tamayyuz) does not exist (ma'dum) for him. It is as if he has a treaty of friendship (sulh) with all. And he finds all to be onto the straight path (sirat-i mustaqim). And he keeps on reciting this verse, *There is no grazing animal except that whom he has grabbed by the lock of its hair. Verily my lord is onto the straight path (Ma min dabbatin illa huwa akhidhun bina siyatiha. Inna rabbi 'ala siratin mustaqim).*[137]

Monism: Experienced on station of bringing together He[138] may sometimes consider the locus of manifestation (mazhar) as the manifested thing (zahir).[139] And as the result, he conceives the created thing (khalq) identical to the Haqq, and the nurtured thing (marbub) as the nurturer (rabb). All these flowers bloom in the degree of bringing-together (martaba-i jam'a). And it is on this degree that Mansur Hallaj said,

> I am an infidel in the religion of Allah And infidelity is a duty to me
> Though all else say it is ugly
> In the religion of Islam
>
> Kafartu be-din-i Allahi wa 'l-kufru wajibun

[137] Q.Hud.56

[138] the salik

[139] he swt is manifested in the world, i.e., this world is the locus of manifestation of he swt, and the things of this world are the manifested things. And sometimes the salik may be confused into thinking that this world is he swt itself, and that is an error.

Ladayya wa ‘inda ’l-muslimina qabihun

sus the false (haqq, batil) and good versus bad (khair, sharr) get distinguished.

Infidelity of tariqa: Good

This infidelity (kufr) of the tariqa[140]is totally related (munasabat-i tamam) to the infidelity of the sharia. Still, the infidel of the sharia is rejected and he deserves torture[141] (mardud, mustahiq-i ‘adhab) whereas the infidel of the tariqa is accepted and is the rightful possessor of high degrees (maqbul, mustajib-i darajat).

Why is infidelity of tariqa good Because this infidelity and concealment (kufr, istitar) grows out of the predominating love for the true beloved (ghalba-i mahabbat-i mahbub-i haqiqi) — a love that destroys everything but the beloved. That is why this[142] is accepted. On the other hand, that infidelity[143] gets created out of overpowering ignorance and disobedience (istila’i jahl, tamarrud). So necessarily, that must be rejected.

Islam of the tariqa

Islam of the tariqa refers to the station of getting separated after having been brought together (farq ba‘d al-jam‘), which is the homestead of distinguishment (mawtin-i tamayyuz).[144] In this place, the true ver-

Interrelationship with Islam of sharia This Islam of the tariqa has a complete interrelationship (munasabat-i tamam) with the Islam of sharia. Instead, when this Islam of the sharia reaches perfection (beh kamal rasad), It finds the relationship of unification (ittihad) with this Islam.[145] Instead, both Islams are Islam of the sharia. The only difference (farq) is that one is the zahir of the sharia and the other is the batin of the sharia.[146] And that one is the form of the sharia while the other is the reality of the sharia.

Infidelity of tariqa: Good The degree of the infidelity of the tariqa (kufr-i tariqat) is higher than the Islam of the outer form of the sharia (Islam-i surat-i shari‘at), although that[147] is lower that the Islam-i haqiqat-i shari‘at.

The sky comes below the throne of he swt
Still it comes above the surface of the earth

Asman nisbat be-‘arsh amad furud
War neh bas ‘aliyast pesh khak-i tur

[140]many sufi masters have said nonsensical and anti-sharia sayings, e.g., Mansur Hallaj said *Ana ’l-haqq* being predominated by their *hal*

[141]i.e., in hellfire in the last world

[142]i.e., infidelity of the tariqa

[143]i.e., infidelity of the sharia

[144]between the goodness and the badness of the things

[145]i.e., becomes one and the same with the Islam of the tariqa

[146]i.e., Islam of the sharia is the zahir, and vice versa Islam of the tariqa is the batin

[147]i.e., the degree of the kufr-i tariqat

Ecstatic utterences

Among the sufi shaykhs (qaddasa 'llahu ta'ala asrarhum), whoever have made ecstatic utterances (shat-hiyat), they all were on the station of infidelity of the tariqa (kufr-i tariqat), which is the homestead of intoxication and nondistinguishment (mawtin-i sukr, biy-tamayyuziy).

On the other hand, the masters who have been ennobled by the felicity of the reality (haqiqat) of Islam are pure and unblemished (pak, mubarra) from such utterances. Both in zahir and batin, they stand (iqtida) behind the nabis (AS) and follow (mutabi') them. Therefore, if one

1. makes ecstatic utterances (shat-hiyat),
2. remains on the station of treaty of friendship with all (sulh-i kul),
3. holds that everyone is on the straight path (sirat-i mustaqim),
4. does not establish distinction between the Haqq and the creation, and
5. does not propose dualism (thanawiyat)

, it is then that one

1. reaches the station of bringing together (jam'a) and
2. realizes (mutahaqqiq) kufr-i tariqat, and
3. forgets the ma sewa.

Then it can be deduced that that

1. one is an accepted (maqbul) person,
2. one's sayings grow out of intoxication (nashi az sukr), and
3. the apparent (zahir) meaning of one's sayings should be discarded

On the other hand, it is a different case for one who

1. does not attain these states and
2. fails to arrive onto even the first degree of perfection.

If he

1. says such sayings,
2. considers everything to be on the true and straight path, and
3. does not differentiate between truth and falsehood

then he is an apostate (mulhid) and zindiq whose purpose is to falsify (ibtal) the sharia and negate the calling of the nabis (rafa'at-i anbiya)(as) who are mercy to the residents of the world.

Consequently, now it is known that these anti-sharia sayings may come out of both the truthful and the false ones. However, for the righteous[148], it was the elixir of life, while for the false ones,[149] it was lethal poison. It is analogous to the water from the Nile. It was was sweet-to-drink water (ab-i khushgar) but for the Egyptians, it was undrinkable blood.

Not literally This is place where one may slip. A large number of Muslims have literally followed those sayings of the intoxicated masters (taqlid-i sokhnan-i akabir-i sukr) and as the result, they have veered

[148] i.e., Israelites

[149] i.e., Pharaonic gang or Egyptians

away from the straight path and have been cast away onto the narrow alley of error and destruction (dalalat, khesarat). And they have destroyed their own religion. They are unaware that there are many preconditions (shart) before such sayings would be accepted before he swt. Those preconditions are present in people of intoxication (sukr), but only in them. And the most critical precondition is to forget the ma sewa, i.e., everything that is other than Haqq — it is the front yard (dehliz) of acceptance. The criterion for distinguishing (masdaq-i imtiyaz) the people who are right (muhiq) from who are false (mubtil) is if they stand firrmly (istiqamat) on the sharia. He who is right would not differ from the sharia even by the amount of the head of a hair even with intoxication or nondistinction (sukr, biy-tamiziy).

Criterion: Sharia [150] although he used to say *Ana 'l-haqq*, still every night, Hazrat Mansur Hallaj (qs) used to pray five hundred cycles of supererogatory salat in the jail even with his legs weighed down by heavy shackles. And he refused to eat the food that reached him via the oppressors although it was halal. On the other hand, observing the rules of the sharia alone is as heavy as the Mount Qaf for the falsifiers (mubtil). It says in the Quran, *The matter that you are calling the idolaters towards, it is too big for them (Kabura 'ala 'l-mushrikina ma tad'uhum ilaihi)*[151] — and that is a sign towards their state. *Rabbana atina milladunka rahmatan wa hayya'lana min amrina rashada. Wa 'l-salamu 'ala mani 'ttaba' 'l-huda.*

[150] The Naushahi manuscript calls him as *Mansur* but I am adding the honorifics as the Mujaddid held him as a high-level wali

[151] Quran.Shura.13

4.21 Maktub 2.96

Skipped as it's only anti-Shia rhetoric

4.22 Maktub 2.97

To Khwaja Hashim Kashmiri

Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa. Question: What is the meaning of this saying, narrated in maktub 2.6,

> I guess that the purpose of my creation is this: *Walayat-i Muhammadi gets colored in the color of walayat-i Ibrahimi. And the handsomeness of the malahat(husn-i malahat) of this walayat gets commingled (mumtazaj)with the beauty of the sabahat (jamal-i sabahat) of that walayat. And by this coloring and commingling (insibagh, imtizaj), the station of Muhammadan belovedness reaches the highest degree (daraja-i 'ulya).*

You may know that the positions (mansab) of the matchmaker and hair-dresser (dallalgi, mashatgi) are not forbidden (mamnu') or bad (mahdhur). Matchmaker (dallal, mashat), by creating a channel of communication between two beloveds, brings together two beloveds possessing beauty and perfection (mahbub-i sahib-i jamal, kamal ra). And they increase each others beauty. For that matchmaker, it is his perfection of

service (kamal-i khidmatgariy) and a high felicity (nihayat-i sharaf). In this meaning, the honor of those two beautiful people are not lessened.

In the same way, hairdressing increases the beauties (husn va jamal) of those two possessors of perfection. And creates additional freshness and beauty (tarawat, zinat). This is a felicity and honor (sa'adat) for that hair-dresser. This does not lessen the honor any of those two.

On that side, your perfection would not take a loss
On this side, my wage would be high

Az an taraf napadhirad kamal-i to noqsan
Wa zin tarf sharaf-i rozgar-i man bashad

Summary: Masters receiving benefit (intifa', istifada) from slaves and servants (ghilman, khadama) is never forbidden (mamnu') or improper (mahdhur), and does not cause defect or loss to those masters (mustalazzim-i qusur, noqsan). Instead, their honor increases by the service (khidmat). He who is luckless, he is unable to receive benefit from servants. To receive benefit from equals, or to seek assistance (muntafi', mutamatti') from them is what lessens the respect (noqsan). And getting help and benefit (istimdad, istifada) from equals is insulting (noqsan). As Allah swt said, *O you nabi! Allah suffices for you, and whoever follows you aming the faithful (Ya ayyuha 'l-nabiyyu! Hasbuka 'llahu wa mani 'ttaba'aka mina 'l-mu'minina).*[152]

As Hazrat Ibn 'Abbas said that the pacification of Hazrat 'Umar (islam-i hadrat-i Faruq)[153] is the occasion of revelation of this verse. It is an axiomatic saying that by service from small and lower-level (asaghir, asafil) people, the degrees (martaba) of great and higher-level people go up. If one fails to find a way to this axiomatically true matter, then what is the defect in the description? Sultans and courtiers, for beautification and pomp (tajammul. tasalluf), need servants. They know that they need the servants for make their own high-ranks perfect. By this, their honor is not lessened, both patricians and plebians know this. Being unable to differentiate between being benefited by lower-ranked people vis-a-vis getting help from higher-ranked people is the cause of this confusion. So now it is clear that the former brings one to perfection and the later decreases honor. Therefore, the first one is permissible (mujawwuz) and the second one is forbidden (mumtani').

It is Allah who inspires with the correct knowledge (Wa 'llahu subhanahu 'l-mulhimu li-'l-sawabi). *Rabbana! Atina milladunka rahmatan, wa hayyi' lana min amrina rashada!*[154]) *Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*

4.23 Maktub 2.98

This maktub is skipped as it talks about zilliyat, which the Mujaddid disavowed in the end of his life in maktub 3.122.

[152] Quran.An'am.46

[153] Here, it seems that word islam is being as a *masdar*, verbal noun, meaning pacification instead of the proper noun of the name of a religion

[154] Q.Kahf.10

4.24 Maktub 2.99

To Mir Muhammad Nu'man

Bismi 'llahi 'r-rahmani 'r-rahim All praise is to Allah! Peace onto his elect devotees (Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa).

Salik on station of nabi

Note: Mujaddid is defending against false charges by blamers, who blamed the Mujaddid allegedly claiming equality with Hazrat Abubakr. In a private letter to his mentor on his own sufi wayfaring (suluk), he wrote about himself reaching a station higher than Hz Abubakr in a mystic vision, but that letter became public when it was published later in the Maktubat. And his enemies twisted it and falsely claimed that the Mujaddid meant that superiority in real life.

Question: On many instances, the salik, while in ascent ('uruj), finds himself onto the station of the companions of the prophets (AS), who are superior to any salik by ijma. Even that, he finds himself onto the station of the prophets. What is its reality?

From this, many people get the illusion(tuwahham) that that salik is equal (musawat) to the possessors of those stations. Or imagines (takhayyul) that he shares (shirkat) those stations with the possessors of those stations. From this appearence of illusion and imagination (tawahhum, takhayyul), many deny (radd) and speak ill (ta'an) of them. Can you explain?

Answer: Low ones arriving onto the station of the high ones (wusul-i asafil bemaqamat-i a'la) — oftentimes it is like that when the poor ones and needy ones (fuqara, muhtajan) go to the door of the magnificent mansions of the rich ones (arbab-i ni'am) in order to solicit for their own needs and to beg for alms. The low ones arriving there (wusul-i asafil) in that manner—to interpret it as equality or partnership (musawat, shirkat) is stupid.

On the other hand, oftentimes such arrival is for the sake of travel and inspection. E.g., it maybe that via someone's medium or connectorhood (wasa'it, wasa'il), one goes to visit magnificent mansions of courtiers and sultans (sayr-i amakin-i khassa-i umara va salatin). This may appear to be fun and frolic but actually it is so that the desire grows in one's mind to grow high ('uluww) like them. So from this arrival, how can one imagine equality (tuwahhum-i musawat az iyn wusul cheh gunjaish darad)? Or how can one conceive partnership in this journey (takhayyul-i shirkat az iyn sayr)? E.g., if servants go to the private rooms of the masters (wusul-i khadiman b-amkina'i khassa'i makhduman) to offer services, it is not at all improper—it is not unknown to anyone small or big (wadi', sharif). On the other hand, he is quite stupid (balhiy) who imagines that by this arrival, one becomes an equal or a partner (tuwahham-i musawat, shirkat az iyn wusul) of the master.

E.g., every drummer or swordsman — they stay with the king, and are present in the most elect places (akhass-i amkina) along with him. Only a madman may imagine from this that he has become an partner from this. from this journey and amusement (takhayyul-i shirkat az iyn sayr va tamasha).

What would I say on the problem
of sorrowful?
It comes to him from the sorrow
of the beloved

Bala'iy dardmandan
Az dar va delvar miy ayad

Blamers

If one searches for an excuse to insult the poor (gharib) ones, or seeks a path to blame (malamat) them, may Hazrat Haqq swt grant that one a sense of justice (insaf). Instead, such a blamer may take the other path of saving the poor and weak ones from damage and blame (daf'-i sharr, raf'-i malamat). And as a Muslim, one should preserve (hifz-i 'ird) their honor[155] They[156] have no alternative but to be in either of these two camps:

Camp A: Blamers believe salik believes he is equal to he swt

If the[157] believe (i'tiqad darand) that the possessor of such a state (sahib-i hal) actuallly believes (mu'taqad), he is indeed an equal and a partner (musawat, shirkat) of the possessors of such sublime states (arbab-i maqamat-i 'ala), then he[158] should be considered an infidel and irrerligious man (kafir, zindiq). And he should be recognized as one outside the people of the people of Islam (jumra-i ahl-i Islam). Because it is infidelity (kufr) to hold oneself a partner in prophethood or equal to the prophets (shirkat dar nubuwat, musawat b-ambiya) (AS).

Superiority of two shaykhs The superiority of the two shaykhs (AR, i.e., 'alaihim al-ridwan) has been established via ijma of the companions and followers (tabi'in). The great masters of this ummat have narrated this. And one of them is Imam Shafi'i. Instead, every companions is superior to the rest of the ummat. Because there is no comparison to the superiority of the companionship of the rasul (SLM).

When Islam was weak and the Muslims were few in number, whatever that the companions did to assist the religion of Islam, even if it were little, still it would not equal that little assistance. That is why the rasul has said, *If one of you gives Uhud-mountainfull gold in charity, still it does not equal a companion giving one mudd,*[159] *or even half a mudd of barley in charity.*[160]

Superiority of Abubakr The reason why Hazrat Abubakr Siddiq (rad) is the most superior is that he preceded the preceders (asbaq-i sabiqin) in believing in and accepting the religion of Islam. And he was before all others in spending his entire life and plenty of wealth, and serving the prince of the rasuls (salam). For this reason, this verse was revealed,

> Do not equate those among you who have donated and combated before the conquest to the ones who have donated and

[155] i.e., of those poor ones
[156] those blamers
[157] blamers
[158] that blamer
[159] *Mudd* is a measure of weights roughly equal to two pounds or one kilogram
[160] hadith.Bukhari

> combated afterwards—the former have higher degrees. (La yastawiy minkun man yanfaqa min qabli 'l-fat-hi, wa qatala. Ula'ika a'zamu darajatan mina 'lladhina anfaqu min ba'du, qatalu, wa kullan. Wa 'ada 'llahu 'l-husna).[161]

I.e., those who donated and combated the attackers before the conquest of Mecca, they have higher degrees (martaba) than those who have donated and fought afterwards. However, Allah has promised the superior thing, i.e., paradise, to both of them.

There is one group who, seeing the praise for all the companions, hesitate on the superiority of Hazrat Siddiq (rad). They do not know that if praise proved superiority then many individuals in this ummat who have been praised, they would be superior to those who have not received such praise from the rasul (slm). Therefore, it is learned that the cause of superiority is something else but this[162]. I believe that that cause is precede others in helping the religion of Islam, and being in the forefront in spending one's life and property. When the message-bearer has preceded all others in this matter of religion (din), he is indeed the most superior. In the same way, among the rest who precede the others in this matter of religion, he is superior to the others. In the matters of the religion, they are like the teachers (ustadh, mu'allim) of the followers. The followers benefit from the light of the preceders. And take in their effusion and baraka.

Within this ummat, after our rasul (slm), who received this magnificent felicity is Hazrat Abubakr Siddiq (RA). Because he was the preceder of the preceders (asbaq-i sabiqin) in assisting the rasul and the sharia. He did it by spending plenty of money, fighting combats and practicing hard spiritual practices (muqatala, mujahada-i shadida), not paying heed to his own honor, resolving quarrels (rafa'-i fasad) etc. in the matter of strengthening the religion and assisting the prince of the emissaries (az jaht-i ta'iyd-i din va nusrat-i sayyidul mursalin) (slm). Therefore, he is greater than all others by unanimity (musallam).

'Umar The rasul prayed that via the assistance of 'Umar, Islam prodominates and attains high honor ('izzat). Even that Haqq swt himself found 'Umar sufficient to help his holy beloved (slm) in this world. E.g., Allah said, *O nabi! For you, Allah and the faithful who follow you are sufficient (Ya ayyuhan 'l-nabiuyyu! Hasbuka 'llahu wa mani 'ttaba'aka mina 'l-mu'minina).*[163] Hazrat Imam Ibn 'Abbas (RA) said that 'Umar accepting Islam was the occasion of revealation for this verse. Therefore, it is clear that after Hazrat Siddiq, it is Hazrat 'Umar who is the most superior. It is for this reason that the companions and the followers have been unanimous in the superiority of the two great obynes. Additionally, Hazrat 'Ali has said, *Hazrat Abubakr and Hazrat 'Umar are the most superior (afdal) of this ummat. If anyone give me superiority over them is a false blamer (muftariy). And I would whip him as a false blamer.*

I have explained this topic in my books in detail. There is no room to write more here.

[161] Q.Hadid.10

[162] praise

[163] Q.Anfal.64

He who considers himself equal to the companions of the prophet, he is quite stupid (balhiy). Even more, he who puts himself within the preceders (sabiqan), he is ignorant of the hadith and sayings (athar) of the companions. However, you may know that the felicity of precedinghood (dawlat-i sabiqin) is reserved for the first era (qarn-i awwal). I.e., reserved for those who have been made felicitous by the felicity of the companionship of the generous nabi (SLM). It does not happen in all other eras. I.e., the followers of the prophet's era do not precede the earlier ones of that era. On the other hand, the followers of any other era can precede the earlier ones of that era.[164]

May Hazrat Haqq swt give the blamers the eyes to see. So that they are able to see the ugliness of blaming other faithful Muslims via speculation. And due to their jealousy and partisanship, call other Muslims infidels or deviant (gomrah). What is the treatment for this? If they do not deserve being called infidel or deviant, then those[165] would instead fall onto them.[166] And the strike of infidelity would fall upon the executioner. It is narrated in the prophet's hadith as well.[167].

O our nurturer, forgive our sins, and the excesses in our deeds, and keep our feet firm, and help us against the horde of infidels (Rabbana 'ghfirlana dhunubana, wa israfana fi amrina, wa thabbit aqdamana, wa 'nsurna 'ala 'l-qawmi 'l-kafirina).[168]

Camp B: Blamers believe salik does not believe he is equal to he swt

Now let us proceed to the gist of the matter, and discuss on camp B. On the other hand, the blamers onto the salik with such a state (abasteh),[169] if they do not believe in partnership (shirk), and do not consider that salik as an infidel, then what is the state (abasteh) of that salik? It has no alternative but to be either of these two:

A. Dishonest description Either what that salik is reporting should be held to be a lie. But this is a dishonest conception, putting which on a Muslim violates the sharia.[170]

B. True description Or on the other hand, if that salik is not held to be a liar and is not considered to believe in equality, then what is the reason behind blaming him? What is truly happening[171] should be put forward honestly. One who describes true happenings may not be blamed, and he should not be said to be bad.

[164]Mujaddid was higher than the earlier ones of the Muhammadan community except for the companions and the prophets.

[165]epithets

[166]the blamers

[167]Refers to the well-known hadith that if one call a second person an infidel and that second person is truly not that, then it is accuser who would be the infidel

[168]Q.Baqara.Imran.3.147

[169]i.e., the blamers of that camp B

[170]i.e., holding the belief that that salik is committing the sin of lying. However, it is holding a negative opinion on a Muslim, and holding a negative opinion on a Muslim violates the sharia as sharia commands Muslims to hold a positive opinion on others

[171]i.e., the salik is truly experiencing that hal, regardless of whether that hal represents the truth or not

1. Reason for publicizing

Question 1: Why are you creating a commotion (fitna?) by divulging such unpleasant states?[172]?

Answer: There are many instances when the sufi shaykhs divulged such states. And it is their oft-repeating habit ('adat-i mustamarra). This is not the first bottle-breaking[173] in Islam. This matter does not lack good intention and honest desire (biy-niyyat-i haqqaniya, biy-irada-i sadiqa).

A. Shaykh's opinion Sometimes, the purpose of bringing open such he swt-given states (ahwal-i mawhub) before one's own shaykh in tariqa is to learn their opinion on them. I.e., if they [174] are true or false. And the pir informs how good or bad is that.[175] And interprets its meaning (ta'bir, ta'wil).

B. Encouragement Some other times, it is written to encourage the seeker (tahris, targhib).

C. *Hal* Still some other times, it has no purpose, instead such talks are spoken due to intoxicatedness and predomination of the state (sukr, ghalba-i hal).[176] So that the salik makes a few breaths (dam) and as its result, the heat of his mind calms down and his nafs finds peace.

Fake sufis

On the other hand, he who describes such states in the purpose of publicizing and announcing himself and attracting people (shuhrat, qabul-i khalq) to himself, he is making false claims and is a bad person. In his case, such states (abasteh) bring him lethal damage, and takes him to ruin. O our nurturer, do not deform our hearts having guided us, instead give us mercy from you. You give in abundance (Rabbana! La tuzigh qulubana ba'da idh hadaitana, wahablana milldunka rahmatan, innaka anta 'l-wah-hab).[177] I don't claim that my nafs is pure. Indeed, the nafs exhorts strongly towards dishonest deeds. Except him whom my nurturer saves by his grace. Verily my nurturer is all-forgiving, compassionate (Wa ma ubarri'u nafsiy. Inna 'l-nafsa la'ammaratun ya su'iy illa ma rahima rabbiy. Inna rabbi la-ghafuru 'l-rahim).[178]

2. Why does a nabi or wali face problems?

What's the reason that the nabis (as) and walis (ar) get swamped with problems (bala, musibat mubtala bashand) in this world? And get caught up by problems and pain (bishtar balayat, mihn) more[179]? As it is said, indeed those men treated most severely with problems are

[172] e.g., such as reaching the station of Hz Abubakr. Because people not in the sufi path may misinterpret this mystic vision. Would it not have been more prudent keep this vision unpublished?. *Irshad Alam's comment:* Originally that letter was a private letter to his pir in the sufi path, Khwaja Baqi bi-'llah. Many years later, when the Maktubat volume 1 was complied by his disciples, they included it in that book.

[173] i.e., a new thing

[174] those states

[175] state

[176] i.e., under pressure of the hal

[177] Q.Al-Imran.8

[178] Q.Al-Imran.53

[179] i.e., more than the commoners

the prophets, next the walis, and so on[180] (Inna ashadda 'l-nasi bala'a 'l-anbiya'u, thumma 'l-awliya'u, thumma 'l-amthalu fa-'l-amthalu). It is as Hazrat Haqq (swt) said in his noble book, *The problems that come to you, they come as your hands earned them (Wa ma asabakum min musibatin fa-bima kasabat aidiykum).*[181] So it is realized from this generous verse that the more one sins, the more problems come to one — like it is said that the most serious problems come to the prophets (AS), next to the walis (AR), and next to the others commensurate to how good they are.

Question 2 Part A: How can sinless ones suffer? However, Allah has said in his word full of wisdom, *The problems that come to you, they come as your hands have earned them (Ma asabaka min musibatin, fa-bima kasabat aidiykum).*[182] From this generous verse, it is realized that the more sins one does, the more problems come to him. In that case, respite[183] should come to everyone except the prophets (AS) and the walis (AR) of Allah — but not to the prophets (AS) and the walis (AR) themselves.

Question 2 Part B: How can he swt give pain to his beloveds? Second, these masters, either by themselves or by followership (aslan, taba'an),[184] are beloveds of the Haqq (ja). And Almighty elects from the elect among them who are near him swt (mahbuban, khawass-i muqarraban). If so, how to justify awarding problems (balayat, mihan) to the beloved ones (mahbuban)? Or to put them into pain (azar)? Enemies are in delight and bliss (naz, tana"um) while the friends are in pain and problems (balayat, mihan muqim) — how can it be?

Answer to question 2: Pain is temporary Answer: May Allah swt instructs you well. And guide you towards the straight path (Arshadaka 'llahu ta'ala hadaka 'l-sawa'a 'l-sirati). You may know that this world has not been created for pleasure (tana"um, taladhdhudh). Instead, it is the last world that has been created for bliss and pleasure (tana"um, taladhdhudh). Therefore, when this world and the last world are like two wives of the same husband, and opposite (darriyat, naqadat) to each other, then necessarily, being well-pleased (rida) onto one mandates being displeased (sakhat) onto the other. And being pleased in one mandates of being in pain (taladhdhudh, ta'allum) in the other. Therefore, he who would enjoy pleasure and bliss (mutaladhdhidh, mutana"im) in this world, he would be in pain and ashamed (muta'allim, mutanaddim)in the last world. On the other hand, the more one would be overwhelmed with pain and problems (balayat, mihan bishtar mubtala) in this world, the more one would feel and experience (mahzuz, masbardar) bliss and pleasure (tana"umat, taladhdhudhat) in the last world. Compared with the last world, the life of this world is very short. The comparison of the ocean with a drop — even that is negated in this. That which has

[180] commensurate to their goodness cf. Aftabi
[181] Q.Shura.3
[182] Q
[183] from severe problems
[184] either that master himself is a saint, or he is the disciple of a saint

an end, how can that be compared with the endless? Therefore, necessarily, in his infinite grace, Haqq swt gives his friends pain for just a few days.[185] And then keep them content within bliss until the end of time (tana"umat-i abadiy). On the other hand, he (swt) gives his enemies temporary pleasure for a few days (betaladhdhudhat-i qalila mahzuz).[186] And then would place them into tremendous pain (ta'allumat-i kathira).

Infidel begger

Question: The infidel begger is deprived in both this world and the last world. His pain in this world, why did it fail to grant him pleasure (taladhdhudh) in the last world?

Answer: The infidel is the enemy of he swt (JS) (dushman-i khoda). He deserves ever-abiding torture (mustahaqq-i adhab-i da'imi). In this world, he is relieved of the torture and kept in a good situation (tana"um, taladhdhudh) — it itself is the grace (ihsan) of he swt. It is for this reason that this world has been declared as the paradise for the infidels. In summary, he swt has freed many of them from torture in this world, and even more, has granted them pleasing lives (taladhdhudhat). On the other hand, for some others, he has freed them for torture only, but has not given them pleasing lives (taladhdhudhat). That that infidel has been relieved of the torture and granted respite—that is enough for him. In all of them, there is wisdom and his rectification (Likulli dhalika hikamun wa masalihu).

[185] when he does give pain to his beloveds

[186] in the method of strategy (hikmat) cf. Aftabi

Why does not he swt give his friends bliss in both?

Question: Hazrat Haqq swt is all-powerful over everything. He can do whatever he wants. He can give his friends bliss and pleasure (taladhdhudhat, tama"umat) in both the worlds, so that one of them does not become the cause of pain or pleasure for the other one. Comment?

Answer 1: Purpose is appreciation

Answer: There are several reasons behind it. First, unless they suffer a few days pain and problems (balayat, mihn) of this world, they would not appreciate the value of ever-abiding pleasure and contentment (taladhdhudhat, tana"umat-i abadi). And they would fail to properly feel the bliss of ever-abiding good health and wellness (ni'amat-i siht va 'afiyat-i da'imi). Therefore the purpose of temporary pain is receiving the perfection of ever-abiding pleasure (tahsil-i kamal-i taladhdhudh-i da'imi). This is the grace of Allah that appears as his anger to the common people. *Many find guidance in this, and many find misguidance in this (Yudilli bihi kathiran wa yahdi bihi kathiran).*[187]

Answer 2: Pain is pleasure to masters

Second, although those problems, painful things (balayat, mihn) are occasions (asbab) of pain to the commoners, still to these masters, since they come from the unbounded beauty (jamil-i mutlaq) (JS), then they are the occasions of pleasure (asbab-i iltidhadh-i shan) to them indeed. From problems, they get that same pleasure

[187] Q

(az balaha hamiyn ladhdhat) that they get from bliss (ni'amat/na'ma). Instead, they feel even more pleasure (bishtar mahzuz) within problems (balaha). Because those are the intention of the beloved singularly (khalis-i marad-i mahbub). On the other hand, bliss (ni'amat) lacks that singularity (khulus). Because everyone's nafs desires bliss, and seeks relief from problems. Therefore, to these masters, problems are prefered before bliss (ni'amat). And they get more pleasure (iltidhadh) from problems. Even that, they feel that that the only things that give them pleasure are problems (balayat, masa'ib).

Saltiness is precious

If he swt did not keep this saltiness within this world, they would not buy this[188] for even a single grain of barley. And if this sweetness were not within this,[189] this world would have been a meaningless thing. As a poet said,

> From your love, this is my desire
> In pangs and pain, I keep on suffering
> Else under the heavens, means of happiness
> Are they few? Is your gift anything small?

> Ghard az 'ishq-i to-am chashniy-i dard va ghamm ast
> Warneh zir-i falak asbab-i tana"um cheh kam ast

[188] earthly world
[189] pain

Friends: Happy in pain Therefore, the friends of he swt (ta'ala), they receive pleasure (mustaladhdhidh) in this world. And become happy (mahzuz, masbardar) in the last world as well. Their this-worldly pleasure (ladhdhat) does not conflict (zang) with last-worldly happiness (hazz-i akhirat). The pleasure that cnflicts with the last world is another type of pleasure, which is attained by the common people. *O he swt (ilahi)! How have you made your friends? What is the cause of pain (sabab-i ta'allum) to the others causes them pleasure (sabab-i iltidhadh). And what is calamity (zahmat) to all the others is mercy (rahmat) to them. Again, that what is pain to the others is bliss (ni'amat) to them.*

Common man is happy (shadi) in happiness, and sorrowful is sorrow (ghamm). On the other hand, while these masters are still happy in happiness but they are happy even in sorrow (ghamm) as well. Because their focus has been uprooted from the specifities of good or bad deeds (af'al-i jamila va radhila). And instead that focus have been concentrated onto the beauty of the doer (jamal-i fa'il) of those deeds, who is the real and the unboundedly beautiful (jamil-i mutlaq). And due to the love for that doer, all his deeds have become beloved (mahbub) and pleasure-giving (iltidhadh). Therefore, whatever in the cosmos ('alam) that proceeds from the will of that beloved (bemurad-i mahbub) (JS), even if it causes them pain and hurt (iylam, idtirab) still it gives them pleasure (sabab-i iltidhadh).

Bliss of pain is tremendous O he swt (khodawand)! It is your act of grace and charity (fadl, karamat) that you have

covered up such a hidden felicity (dawlat-i khafiya) and likable bliss (ni‘amat) from the evil eyes of others. And instead you have given it to your own friends. And at all times, having kept them standing (qa’im) on your own desire, and as its result, made them content and pleased (mahzuz, mutaladhdhudh). You have taken the disliked and painful things (karahat, ta’allum), that are the lot of the others, away from them.[190] Narrowness and brokenness (tang, raswaniy), which are defects (‘aib) for the others — you have made them beauty and perfection (jamal, kamal) for this most high tribe[191] (jamal, kamal-i iyn ta’ifa-i ‘aliya). And within the unfulfillment of desire itself (dar ‘iyn-i namaradiy-i murad), you have inserted fulfulment of desire as object held in trust (wadi‘at). In opposition to the rule that is universal for all others (bar ‘aks-i digaran), you have made such earthly pleasure and happiness (ladhdhat) for them as the cause of progress (sabab-i taraqqiyat) and delights (huzuz) in the last world (huzuz-i akhirat).**Dua** *Dhalika fadlu ’llahi yu’tihi man yasha’u, wa ’llahu dhu ’l-fadli ’l-‘azim.*[192]

Answer 3: Testing This world is a testing ground (dar-i ibtila). Truth is commingled with falsehood (haqq ba-batil mumtazij) here, and the truthful ones are commingled in with the false ones (muhiq bamubtil mukhtalit). Therefore, if he swt does not give pain and problems (mihan, bala) onto his friends (dustan), instead only onto his enemies, then friend and enemy would get distinguished (mutamayyiz) from each other. And the rule of proving (ikhtibar) and assaying (azma’ish) would be falsified. — And that would be inconsistent with faith in the absent (munafiy-i iman baghayb). Morever, the felicity of this world and the last world are contained within that.[193] As Allah swt said,

1. Those who believe in the absent (alladhina yu’minuna bi ’l-ghaibi)[194]

2. And to know Allah, who assists him and his rasul, while absent. Verily, Allah is strong and beyond access (Wa liya‘lama ’llahu man yansuruhu wa rusulahu bi-’l-ghaibi. Inna ’llaha qawwiwun ‘azizun)[195]

—these allude to the above-mentioned matters.

Nondistinction is he swt’s wisdom Therefore, he swt has thrown sand into the eyes of the enemy[196], and has put what seems to be problems and calamities (mihn va balaya) onto his friends, so that the method of testing (ibtila) and assaying (azma’ish) is completed (tamam). And his friends get well-pleased (mutaladhdhidh) in that very problem. On the other hand, sand has been thrown into the inner eyes (kur-i batin) of the enemy is blind (kha’ib-i khak

[190] i.e., your friends
[191] i.e. Naqshbandi-Mujaddidi tariqa
[192] Quran.Hadid.21
[193] faith in the absent
[194] Q
[195] Q
[196] Refers to Quran which talks about an incident in the battle of Badr where the rasul threw a handful of sand towards the Meccan invaders, which that made them unable to see. Quran also says that it was not the rasul but he swt/Allah himself who threw that sand

bud). As the Quran says, *Many find guidance in this, and many find misguidance in this (Yudilli bihi kathiran wa yahdi bihi kathiran).*[197]

Rasul also was not distinguished The interrelationship of the prophets (AS) with the infidels was the same. Because the infidels had such an interaction (mu'amala) with the prophets (AS) that sometimes one side won and another time, the other side won. In the battle of Badr, the Muslims won, whereas in the battle of Uhud, the infidels predominated. Allah swt said, *If you have received injuries, then they also received similar injuries. Among the people, we are recirculating these days so that Allah may find the faithful, and so that there are witnesses to it among you. And Allah does not love the oppressors. And Allah does not delete them who believe, instead destroys the infidel. (In yamsaskum qarhun, faqad massa 'l-qawma qarhun mithluhu. Wa tilka 'l-ayyamu tudawiluha bayna 'l-nasi. Wa li-ya'lama 'llahu 'llazina amanu. Wa yattakhiza minkum shuhada'a. Wa 'llahu la-yuhibbu 'l-zalimina. Wa la-yumahhisa 'llahu 'llazina amanu, wa yamhaqa 'l-kafirina).*[198]

Answer 4: Against wisdom and habit Yes! Haqq swt is powerful (qadir) over all things in all matters. And he is can (tuwan) give happiness and bliss (naz, tana'u'um) both here and there.[199] Still it is against his wisdom and habit (hikmat, 'adat) to do so. Instead, Haqq prefers to keeps his power (qudrat) concealed (mastur) behind his wisdom and habit. And he has made occasions and means (asbab, 'ilal) the curtain over his holy person (rupush-i janab-i quds). Therefore, he has no alternative (nachar nabud) but to give this-worldly problems (naqadat-i dunya) to his friends. It is so that the bliss of the last world (tana"umat-i akhirat) is happy and peaceful to them. This has also been hinted in the answer to the original question that came before.

Epilogue: Why does he swt give pain to his friends?

Let us come to the head of the matter. And write out the answer as the epilogue to that original question.[200]

Reason A: Problems expiate sins Yes! The cause of pain and problems (bala, musibat) is the earning of sins and bad deeds (kasb-i dhunub, sayyi'at). Although sin is the cause of problems, still through the coming of calamities and problems (darud-i bala, musibat) sins are expiated (kaffara). And the darkness of sins get removed (nudhul-i zulmat-i an dhunub). So it is an act of grace of he swt that he brings problems to his friends. That way their sins are expiated (mukaffir-i an sayyi'at). And the darkness of those sins are set down (mudhil-i zulmat-i an). Don't equate the sins of the friends with the sins of the enemies. You may have heard the hadith, *Good deeds of*

[197] Q.Baqara.2.26

[198] Q.Al-'Imran.140-141

[199] in this world and the last world

[200] Original question: Hazrat Haqq swt is all-powerful over everything. He can do whatever he wants. He can give his friends bliss and pleasure (taladhdhudhat, tama"umat) in both the worlds, so that one of them does not become the cause of pain or pleasure for the other one.[201]

the common pious are like the sins of the near ones (Hasanatu 'l-abrari sayyi'atu 'l-muqarribina).[202] Therefore, if any sin or disobedience (dhanb, 'isyan) comes from them, it is not like the others causing that sin or disobedience. Possibly that happens as an unintentional error or omission. As Allah said, *And verily we took oath from Adam before but he forgot it. And I failed to find firmness in him (Wa laqad 'ahidna ila Adama min qablu fa-nasiya. Wa lam nazid-lahu 'azman).*[203] So an excess in problems (bala, masa'ib) is the sign of expiation for sins (kaffarat-i sayyi'at), not excessive earning of sins (kathrat-i kasb-i sayyi'at). He puts problems onto friends so that their sins are expiated even more. And he takes them away as purified and sanctified (pak, pakizeh). And he keeps them preserved from the pain of the last world (mihan-i ukhriy mahfuz).

Answer B: Suffering is sunna It is narrated that while the rasul (SLM) was suffering the pangs of death (sakarati 'l-mawt), seeing the uncomfortableness (biy-arami, biy-qarari) of that master (SLM), Hazrat Fatima (RA) was also uncomfortable (biy-aram, biy-qarar). It was due to her perfect mercy and compassion (kamal-i shafqat, mehrbani) she had for that hazrat. After all, the rasul said on her, *Fatima is like a part from my body (Al-Fatimatu badu'attun minniy).*[204] When the rasul witnessed her disturbance (idtirab, iltihab), he consoled her by saying, *For your father, this is the only suffering, and that is it is the last pain. He would suffer no more pain after this (Pedar-i tora, hamiyn mehnat-st wa bas. Wa bishtar hech makardiy waqi' nist).*[205] It is a felicity that such a severe and ever-abiding torture (adhab-i ashadda, abqa) gets taken off in lieu of a few days suffering.

Answer C: Beloveds are given pain to expiate sins Such treatment is meted out to friends, not to the others.[206] For those others, this worldly sins are not properly expiated, instead remains for the last world. Therefore, necessarily, his friends are given a plenitude of problems as they are more deserving of problems (bala).[207] On the other hand, the others don't deserve this felicity as their sins are major. And they refuse to cry to he swt, act submissively, seek his forgiveness or act as if broken (iltija, tadarru', istighfar, inkisar), instead they keep on sinning more and more (tahsil-i dhunub). Neither are they empty of disobdience (tamarrud). Even that, they chide and ignore (istihza, istinkar) the signs from he swt (be-ayat-i khodawandi) (js). Penance for a sin is proportionate to the gravity of the sin. If the sin is small, the penance is small. And that sinner begs and cries (multaji, mutadarriy) to he swt. Therefore, his penance is accepted (qabil-i kaffarat) by worldly problems (bala-i duniyawiyy). On the other hand, if the sin is severe, and at the same time that sinner acts disobediently and haughtily (mutammir, mutakabbir), then the penance for that man's sins takes place in the last world. And that

[202] hadith
[203] Q.TaHa.115
[204] hadith
[205] hadith in Farsi
[206] i.e., other than his friends
[207] as he swt's beloveds deserve expiation of sins

penance is severe and ever-abiding (ashadd, adwam). *Allah has not oppressed them. Instead, they oppressed themselves (Wa ma zalamahu 'llahu, wa lakin kanu anfusahum yazlimuna.*[208]

Problems given as blessings in disguise Question: You have written that many say bad things (istihza, sukhriya) and say, *Why does Hazrat Haqq (swt) give problems (mehnat, bala) to his friends? Instead, why does he swt not keep them in happiness (naz, tana"um) instead?*

Answer: By saying that, they mean to deny their friendhood.[209] The infidels used to say the same thing on our rasul (SLM) as well. E.g., they used to say, *What a rasul is he? He eats and drinks, and goes to the bazar. Why do not angels descend to him, who would show fear for him?*[210] *Or why hasn't wealth be thrown at him? Or why has not been an orchard for him? From which he would eat. (Wa qalu ma lihadha 'l-rasuli ya'kulu 'l-ta'ama wa yamshi fi 'l-aswaqi. Law la unzila ilaihi malakun, fa-yakuna ma'ahu nadiran aw yulqa ilaihi kanzun, aw takunu lahu jannatun, ya'kulu min-ha).*[211]

They say such as they deny the last world, and the ever-abiding torture and reward of the last world (inkar-i adhab va thawab-i da'imi). And instead they rely on the ephemeral pleasure (taladhdhudhat-i fani) of this world and consider it valuable. He who has faith in the last world, and believes its torture and reward as ever-abiding (da'imi), in his gaze (nazr) the worldly problems that are for a few days only are estimated to be trivial.

Instead, this pain is tantamount to bliss (rahat) to them as it is the pain of temporary labor that causes ever-abiding bliss (rahat). Don't pay heed to what those[212] people say, for problems are the faithful witness ('adl) to love. Those whose inner eyes (kur-i batinan) fail to see that love, what can be done?[213] What is the alternative but to turn the face away from the ignorant (jahilan)? And not to pay heed to what they say? Hold your patience well (Fa-'sbir sabiran jamila).[215]

Answer B: Problems are lashing of whip Answer B: These problems are the lashing of the whip from the beloved (taziyaneh-i mahbub) that forbids the lover (muhibb) from focusing (iltifat) onto the ma sewa of the holy person of the beloved. Instead, these makes him totally turn his face onto the holy person of the beloved (bekulliyat mutawajjuh-i janab-i quds-i mahbub). Therefore, those who are worthy to be put into problems are the friends. And these problems make the penance (mukaffir) for[216] for the acquisition of the sin of focusing (kasb-i sayyi'a-i iltifat) onto the ma sewa. Others are unfit to attain this felicity. Why would they[217] be forcefully (bezur) bought to the beloved? After all, whomever Allah (ja) wants, he brings

[208] Q.Nahl.33

[209] i.e., they establish that those friends are not friends at all, c.f. Aftabi

[210] i.e., show divine wrath onto his enemies

[211] Q.Furqan.7-8

[212] common

[213] Aftabi has one more line, if they estimate that this[214] is the barrier to love

[215] Q.Ma'arij.5

[216] the friends

[217] i.e., those who are not friends

that[218] to the beloved, even if by force or by lashing (be-zur va darb). And makes him[219] a beloved (mahbub).

On the other hand, whom Allah does not want, Allah forsakes him and doesn't apply force onto him. Even then, if he is to possess eternal felicity (sa'adat-i abadiy-dar), then he would strike his hands and feet on the path of *inabat*, return.[220] And by the grace (fadi, 'inayat) of he swt, he would reach the destination. Else he knows, and his practice knows.[221] O Allah! Do not relegate me to myself even for a moment (Allahumma takilniy ila nafsiy tarfata 'ainin)!

So now it is known that murad experience more problems than murids. For this reason, the head of the murads Hazrat Muhammad (slm) said, *No nabi has been more tormented like I have been tormented (Ma uwziya nabiyun mithla ma uwzitu).*[222] Therefore, problems are like the matchmaker (dallal). So by pointing towards the path beautifully, he brings the friend to the friend. And purifies him (pak) him from looking at the others. It is so surprising that if the lovers receives a huge amount of money (kardarha), they purchase problems by that but at the same time, the others try to remove those problems even for that huge amount of money.

[218]sought one

[219]that sought one

[220]as a swimmer does. Mujaddid several times used this analogy that one only makes a minimal effort by moving them along the current and he would succeed. He would not need to make hard efforts

[221]I.e., he would attain nothing. cf. Aftabi

[222]hadith by Anas

How does pain benefit friends?

Question: There are times when put into problems, restlessness and pain (idtirab, kurhiy) are created even in friends. What are its causes?

Cause 1. Pain is Needed for jihad with nafs Answer 1: That pain and restlessness (kurhiy, idtirab) of theirs is external (suriy) that comes from their human nature (muqtadaiy tinat-i bashariyat). Due to some particular wisdom and method of purification (hikam, masalih), that[223] has been made to abide (abqa) within them.[224] Because without it, the jihad and enmity (mu'adat) with the nafs may not be conceived (mutasawwur). You may have heard about the restlessness and discomfort (biyqarariy, biy-aramiy) that came out of the master of this world and the last world while suffering the agony of death (sakharati 'l-mawt). That was the left-over (baqiya) of his jihad with his nafs. So that the final prophet makes his final journey (khatima-i khatim al-rasul) (SLM) carrying out jihad with the enemies of he swt (bar jihad ba-dushmanan-i khoda). It seems that his human attributes (sifat-i bashariyat) have been uprooted by the root. And his nafs has atained perfect obeyance (kamal-i inqiyad). And has turned truly peaceful (haqiqat-i itminan) and has become pure and purified (pak, pakizeh). Therefore, it is now established that problems are the matchmakers in the bazaar of love (dallal-i bazar-i mahabbat). He who has no love in him, what would he do with a match-

[223]pain

[224]the human beings

maker? Or what worth or price does the matchmaker has to him?

Cause 2: Pain differentiates lovers That[225] differentiates (mutamayiz) the true lover (muhibb-i sadiq) from the false claimant. I.e., if he is true, he receives pleasure (multadhdh) and fulfillment (mahzuz) in problems. On the other hand, if he is a false claimant, he only gets pain from (kurh, tallum) problems. Except the true lover, none would be able to realize this. It is he who can realize the difference between true feeling of pain (haqiqat-i kurh, ta'allum) from the feeling of pain that is in appearence (surat) only. And he is able to differentiate the true human attribute (haqiqat-i sifat-i bashariyat) from the appearent human attributes (surat). *Walis can recognize walis (Al-waliyyu ya'rifu 'l-waliyya)* — this saying is an allusion towards that. Allah (S) is the guide towards the well-guided path (Wa 'lahu sub-hanahu 'l-hadiy ila sabili 'l-rashadi).[226]

Fana baqa

You have asked on the topic of fana and baqa. What they mean, I have explained it in my maktubs and risalas many times before. If any confusion still remains, then it has no treatment but to appear face-to-face. It is impossible to write out all the interpretations (haqiqat). Even if it could be done, it would not wise. Who understands what? And fails to understand what? — these can't be foreseen.

[225] pain

[226] There is a question on zilliyat here that is skipped. From the Nur manuscript, 128.3-end of page

Fana and baqa are *shuhudiy*, i.e., happens apparently but does not happen *wujudiy*, existentially. Slave does not turn into nothing (nachiz). And does not unify (muttahid) with Haqq (swt). Slave ('abd) is always the slave, and master (rabb) is always the master.

A. False fana and baqa They are zindiqs who interpret fana and baqa existentially (wujudi). And they believe:

> Slave goes over his own existential entifications (raf'i ta'ayyunat-i wujudi-i khod) and unifies (muttahid migardad) with his own prototype (asl-i khod) that is beyond entification and ties (munazzah az ta'ayyunat va quyud-ast). And he himself becomes nothing (nachiz) and abides (baqa) with his own master (rabb-i khod). It's analogy is this:
>
> > A drop of water gets annihilated (fani) and merges (mulhiqq) in the sea. And it cuts itself loose from its own ties (az qa'id-i khod)[227] And it merges in the sea of unboundedness (bemutlaq muttahid gardand).[228]

May Allah save us from such corrupt belief of theirs (A'adhana 'llahu sub-hanahu 'an mu'taqadatihim al-shu'i).

[227] i.e., ties of of ta'ayyun cf. Aftabi

[228] Irshad Alam's comment: That is the final destination of the yogis cf. *Autobiography of a Yogi*

B. True fana and baqa True (haqiqat) fana is forgetting that is his ma sewa, not getting captivated to the other, and and purifying the expanse of the breast from all of one's own desires and wants (muradat va khasta-ha-i khod). It[229] relates to the station of slavehood (bandegi). On the other hand, what relates to the station of baqa is that the slave stands (qa'im) according to the desires (muradat) of his own master (JS). And that slave finds that his desires are the same as the slave's own desires. However, that[230] is after the witnesing of the internal signs (shuhud-i ayat-i anfusi).

Sayr beyond anfus

Question: You asked about the [231], sayr that is beyond (berun) the nafses. Which sayr is that? Because what I see is that the sayr in the ten latifas of the 'alam-i khalq and 'alam-i amr, then on the sayr within the unified matter (hi'at-i wahdani), they both seem to be within the sayr-i anfusi. So where is the sayr beyond (ma wara) the anfus?

Answer: You may know that the anfus, like the afaq, is the shadow (zilal) of the names of he swt (ilahi) (JS). When the shadow, by the grace of he swt (khodawandi) (JS), forgets itself (faramush), and focuses onto its own prototype (mutawajuh-i asl-i khod), and grows love (mahabat) with that prototype, then it[232] finds itself as the prototype. And when it says *I*, that *I* refers to that prototype. It happens according to the hadith, *He is with him whom he loves (Al-mar'u ma'a man ahaba).*[233] This keeps on going until the manuscript gets completed.[234] That sayr is beyond the sayrs of the afaq and anfus.

Take note that many have called sayr-i anfusi as the sayr fi-'llah. However, the sayr that was talked about before is not that sayr. Because this sayr of theirs is *husuli*, need to be earned , whereas that sayr is *wusuli*, related to arrival.[235] The difference between *husuli* and *wusuli* has been explained in detail in many maktubs, look it up there.[236]

Aqrabiyat, kamalat-i nubuwat etc.

You have asked about the *aqrabiyat* of the dhat and sifat of he swt — a meeting is needed to explain it. I do not find it prudent to write. If I write, it would be incomprehensible. I guess that you won't be able to understand it. When we meet in person, if you can understand through my verbal explanation, that would also be enough.

Sayr on the station of kamalat-i nubuwat On kamalat-i marataba-i nubuwat, you have asked: Question: Fana, baqa, tajalli, mabda-i ta'ayyun — all happens on the degrees of perfection of the three friendhoods (maratib-i kamalat-i thalathah). If so, how does sayr takes place on the degrees of kamalat-i nubuwat?

[229] that true fana
[230] baqa
[231] sayr-i anfusi
[232] that shadow
[233] hadith
[234] i.e., until the shadows end
[235] I.e., sayr beyond anfus is not sayr fi-'llah. Because this sayr of theirs is sayr fi-'llah, which is *husuli*, i.e., needs to be earned whereas sayr berun anfus is *wusuli*, i.e., freely given on arrival
[236] maktub 1.302 cf. Aftabi

Answer: You may know that on the degrees of ascent (maratib-i ‘uruj), as long as the degrees retain distinction (tamayyuz) with one another, i.e., from one prototype (asl), one may reach another asl, as long those perfection remain within the circle of walayat. On the other hand, when this distinction goes away, the differentiation (tafsil) is removed, and the transaction takes place with undifferentiation and sheer expansion (mu‘amalah beh ijmal va basatat-i sirf), it is then that the degree of kamalat-i nubuwat starts. Although wideness (wasa‘at) is there, as *Indeed he swt is wide and wise (Inna ’llaha wasi‘un ‘alimun).*[237] still that wideness is a different wideness, and the distinction (tamayyuz) that is there is a different distinction. More that this— what can be written? Or be understood? O our rabb! Grant us mercy and make our activities easy (Rabbana! Atina min ladunka rahmatan, wa hayya’lana min amrina rashada).

You have asked on some mysteries of the salat. Its answer is kept for another time. Now the time is narrow. From the age, and from the residents of the age, a little time has been stolen to write a little. Have mercy for me. And don’t ask too much fearlessly.

Dua: Our lord! Forgive our sins and the extremism in our deeds, and make our feet steadfast, and help us against those who stand against faith .(*Rabbana ’ghfirlana dhunubana, wa israfna fi amrina, wa thabbit aqdamana wa ’nsurna ‘ala ’l-qawmi ’l-kafirina*).[238]

Al-hamdu rabbi ’l-‘alamina wa ’l-minnatu awalan wa akhiran da’iman wa ‘ala nabiyyihi wa ’l-salawatu wa ’l-tahiyyatu ‘ala rasulihi da’iman wa sarmadan, wa ‘ala alihi ’l-kirami wa ’s-habihi ’l-‘izami ila yawmi ’l-qiyami. Wa ’l-salamu ‘ala mani ’ttaba’a ’l-huda, wa ’ltazama mutaba‘ata ’l-mustafa. ‘Alaihi wa ‘ala alihi al-salawatu wa ’l-salam.

[237] Q

[238] Q.Al-‘Imran.147

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